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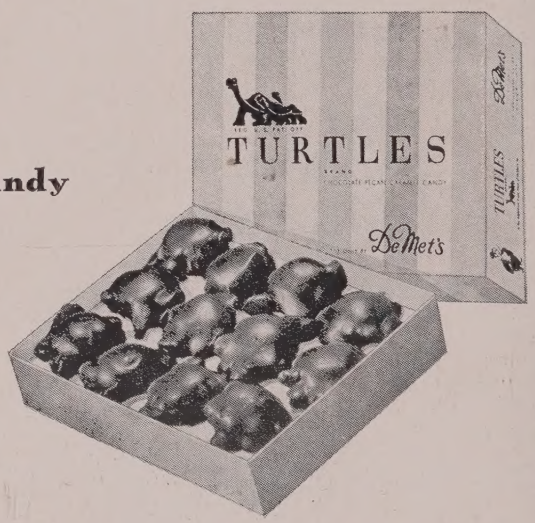

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by

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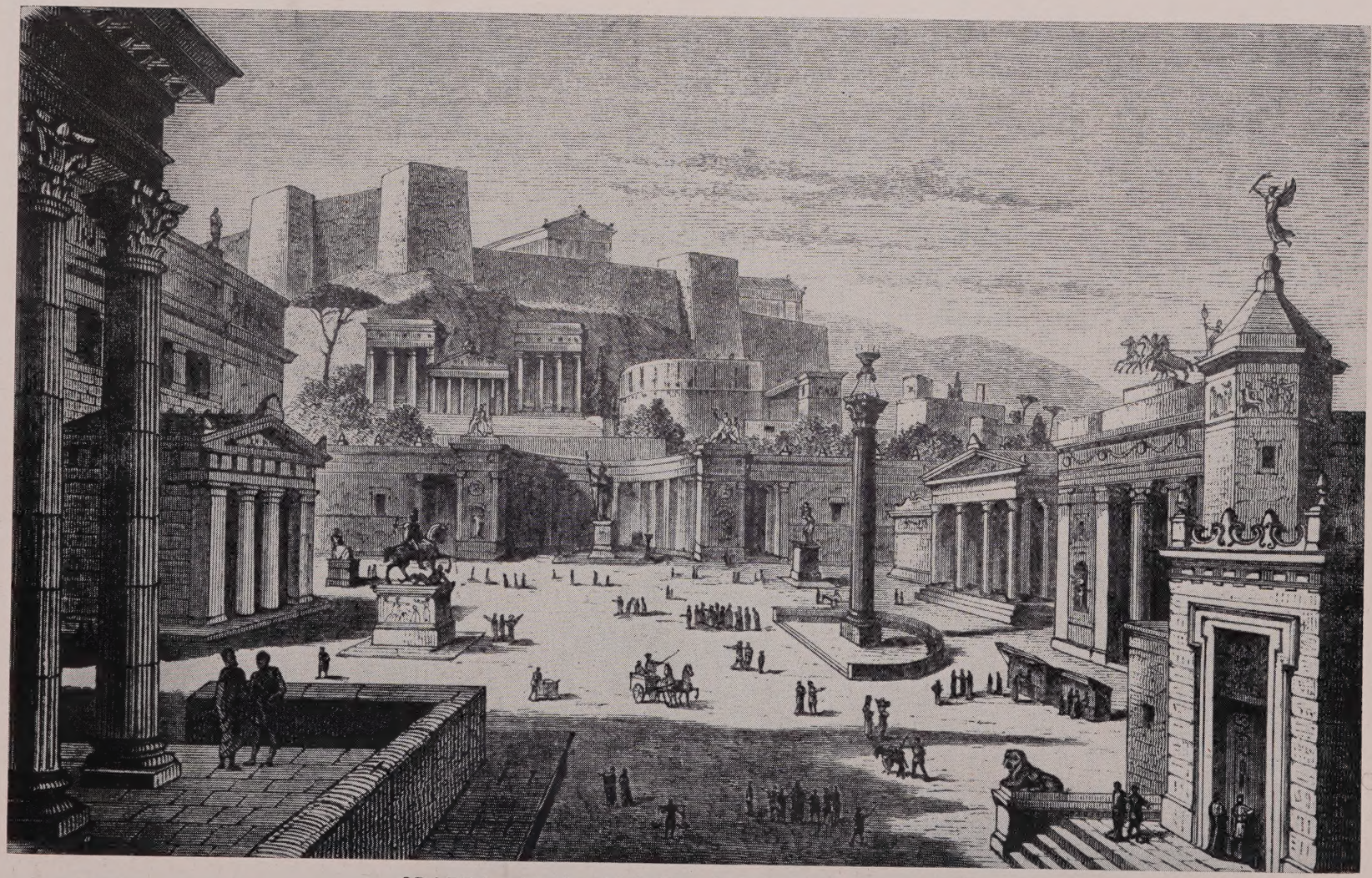


SPARTA—At the Height of its Power (Restored)

ATHENE

THE AMERICAN MAGAZINE of HELLENIC THOUGHT

SPRING, 1953 DEMETRIOS A. MICHALAROS, Editor VOL. XIV - No. 1

SPARTA - The Most Unique State That Ever Existed

In the kaleidoscopic social phenomenon which we call Greek civilization, there is perhaps no more unique experiment than the story of Sparta.

To most people the name Sparta recalls a rather militaristically-minded country whose business was to build soldiers.

That is all very true. Sparta was a militaristic country. It did produce a lot of famous soldiers, and it was moreover the home of Leonidas as most school children are aware.

But Sparta as H. Mitchell the British historian says, was more than that. It was a mysterious land, and the Spartans were a strange people who always have excited and always will excite the curiosity of those who would essay the difficult and at times baffling task of studying them and their political and social institutions.

What we call the Spartan way of life was even then something of a mystery to the other Greeks, although they as well as we today, are aware of at least one of its main characteristics, its stark severity which for purposes of comparison has never been matched in history.

But we would be doing them an injustice were we to conclude that the essence of Spartan life was merely its severity. As a matter of fact this was only a symptom, and the general picture of Spartan life taken in its social, educational and philosophic aspects, constitutes an example of a state that was startingly original in government; unique in its methods of polity; and at the most critical juncture of world history, the protagonist in the rescuing of what we call today our Western Civilization.

* *

The Spartans were Dorians. Who the Dorians were, and where they came from, is still a matter of conjecture. Some say that they came from Asia Minor via Crete. But most authorities maintain that they came from the North. These same authorities agree that they chased the Achaeans out of most of the Peloponnesus, that they settled in the Eurotas valley, in Crete and in some parts of southern Asia Minor. They destroyed the older civilizations they found in the Peloponnesus, notably that of the Achaeans who were Greeks and of the so-called Pelasgic-Helladic-Myceanean elements whose nationality is still in doubt. The consensus of opinion up to now is that these latter people were non-Greeks. The latest finds however of the archeological expeditions under the leadership of such astute archeologists as Mylonas, Papademetriou, etc., as reported in recent Athene issues, tend to throw more light on these proto-Hellenic communities and we hope that soon their nationality will be more definitely established.

The Dorians further claimed that they were Heracleids, that is the descendants of Heracles. They came to the Peloponnesus about 1200 B.C. to 1100 B.C. and they settled Sparta circa 1000 B.C. The Spartan Dorians were divided into three tribes. The Hylleis, the Dynames and the Pamphyloi.

* *

The institutions of Sparta, governmental and otherwise are among the most remarkable in history. In the first place Sparta is the only nation which never had a tyrant or a dictator as we would say today. This is due to the safeguards inherent in its constitution and naturally the character of her people.

Since about 800 B.C. Sparta had had two kings. These kings however had little power. Real power in Sparta resided in the **Ecclesia** (The General Assembly), the **Gerousia** (The Senate) and the **Ephors.** The power of each of these four bodies was distinct and in the order named. The two kings as we said had little power. It is true that they led the armies in war, but two Ephors were attached to their retinue to watch what they are doing and if their acts are constitutional. The **Ecclesia** or General Assembly consisted of all Spartans who were of age, and this body had the power to veto all decisions brought before it, but had no power to initiate measures. The **Gerousia** or Senate consisted of 30 persons, 28 citizens all sixty or over elected for life and the two kings. Most matters of state had to be cleared with them and they could initiate legislation. The **Ephors,** five in number, were the elected representatives of the Spartan people. Their term of office was for one year, but they were the most powerful body of the state, most if not all power resided with them, and they were elected by the people every year.

Here then we have the superstructure which supported the famous Spartan Constitution. But the superstructure with its four pillars of strength was not created overnight. It took many years. The two royal families for instance patched up their differences and agreed to rule together about 800 B.C. The **Gerousia** was created right after the first Messenian war, that is about 724 B.C. And the prerogatives of the **Ecclesia,** the General Assembly were defined soon thereafter. Just when the **Ephors** seized almost complete power of the state we do not know. Tyrtaeus does not mention the **Ephorate** and neither Plutarch has anything to say about this important body in his life of Lycourgos.

* *

The most intriguing enigma in the life history of the Spartan State is Lycourgos, the famous lawgiver. Who was he, and where did he come from? Most authorities, ancient and modern incline to the belief that Lycourgos is a legendary figure who never existed. Herodotus makes the Pythian Priestess address him as a god. Even Plutarch himself begins his "Life of Lycourgos" with certain qualms regarding his historicity. In Laconia he was honored with a shrine. And then a host of ancient authorities attribute the Spartan Constitution to others than Lycourgos.

Furthermore there is no agreement as to the date of his birth. Xenophon says that he lived i nthe first half of the 8th century. Ephoros gives another date. Aristotle says that he saw a quoit at Olympia which bore inscribed the name of Lycourgos and he inferred that it was placed there by the Spartan lawgiver himself. Eratosthenes and Apollodorus do not agree with these dates but place Lycourgos in a much earlier period. And Temaeus claims that there were at least two lawgivers with the name Lycourgos.

On the other hand able modern students of the Spartan State such as H. Mitchel, do not reject altogether the existence of Lycourgos as a historical person; a lawgiver who in all probability appeared to lead his people at a time of crisis. And such a crisis came after the second Messenian War. Then a man must have appeared in Sparta who sought to help the exhausted nation rehabilitate itself physically and spiritually, and this man, is or could be Lycourgos!

* *

Now the government of Sparta itself was never defined in a clear cut way but this we know. It resided somewhere in the four administrative and executive bodies we listed above. But exactly where it was a constitutional puzzle to the ancients as it is now. The Spartans used several terms, each of which spoke of "the Government". The most frequently used term, and the most significant was Τὰ Τέλη. But these too were used: Οἱ οἴκοι, Οἱ Οἴκοι Ἄρχοντες. Τὰ οἴκοι Τέλη. Οἱ ἐν τέλει Ὄντες. All these terms signified some degree in the ascendency of power which was the "government itself". And though the body of the five Ephors was the most powerful instrument in the government of Sparta, the other bodies too could not be ignored when important decisions had to be taken. "The Spartan Government" says Aristotle "is a happy mixture of a democracy and an oligarchy".

The Constitution of Sparta is considered one of the best ever devised by man, and one often wonders how the Spartans were able to lay down such a startingly efficient and far-reaching body of laws. Of course all this is attributed to Lycourgos. Most likely many of these laws were based on the ancient usages of the Dorian tribes. Most noted among these laws were the division of land and the abolition of money.

* *

But actually what or who were THE SPARTANS? We said a little while back that they were Dorians. But all Dorians were not Spartans. The inhabitants of Halicarnassus on the coast of Asia Minor were pure Dorians, but they were not Spartans. Who then were THE SPARTANS? They were the original conquerors of Laconia. They must have been the elite of the Dorians. The surplus Dorians

LYCURGUS CONSULTING THE PYTHIAN ORACLE

By JOHN LA FARGE (Baltimore State House)

as we have noted, migrated some to Crete and others to the islands and southern Asia Minor.

Now when they built Sparta, these Dorians divided the land among themselves, and each one was given a **Cleros** or a parcel of land. This division of the land made all Spartans equal, "peers" not only in the eyes of the law, but in everything else. The word is «Ὅμοιοι» Furthermore as a result of this unique dispensation, each Spartan owed full obedience to the state, and to the state alone. This relation between the state and the citizen is unique in history.

Some maintain that there were always rich and poor in Sparta and that equality did not extend to the economic plane. I doubt it. True, in the later years of the

THE PLAIN OF EVROTAS WITH THE TAYGETUS ON THE BACKGROUND

decadence that surely was the case. But in the days of the great tradition equality was more real than apparent. Neither I believe it is fair to compare the Spartans with the Samurai, the warrior class of Japan or with the knights of the feudal system in the middle ages. The Spartans devoted themselves to the profession of arms and had a distaste for trade pursuits, but they had no slaves in their **polis,** no hereditary nobility. They were all equal, and shared everything alike, because they believed in equality and freedom. The Perioicoi who were the artisans and the tradesmen, though they were Dorians, they were not Spartans because they did not live within the Spartan Polis (city). They were outside its confines. The real serfs were the Helots, who were not Dorians but are supposed to have been the remnants of the Achaeans who lived in the land when the Dorians came. These too did not live in the city but they tilled the lands of their Spartan overlords.

* *

The Spartan woman presents us with another enigma. One thing is sure though. The women in Sparta were way ahead of their sisters in the Hellenic world. They were emancipated.

Their beauty and grace were famous everywhere, and ever since Homer they had been accounted the most beautiful women in Greece. Hereclides of Lembos said that the handsomest men and the most beautiful women were born in Sparta. They used no cosmetics or jewelry and their clothing was simple.

According to Plutarch they mingled freely with men and shared their sports. Lycourgos had ordered the young women to play and walk in the processions naked. "Nor was there anything shameful in this nakedness of the young women; modesty attended them and all wantonness was excluded. It taught them simplicity and a care for good health and gave them some taste for higher feelings, admitted as they were to the field of noble action and glory." This spectacle says Toynbee

was really of course, a demonstration of the remarkable degree of sexual self control to which under the Lycourgan system it was possible for the Spartan society to attain.

The Spartan girls competed in runnings, wrestling, throwing the discus and the casting of the javelin. They played ball games arraigned in teams. Every Spartan maiden sought to master the Bubasis, a form midway a dance routine and a strenuous exercise, wherein the girls jumped up and down touching the buttocks with their heels. They were encouraged to learn singing and dancing. We hear of many who won prizes as leaders of choral groups.

"Nurtured in this freedom the Spartan girls grew into womanhood and marriage to be the mothers of heroes and warriors, worthy helpmates of their noble husbands, chaste and steadfast. Adultery, Plutarch tells us was unknown at least in the Spartan sense. The Spartan mother who bade her son to return from battle either with or upon his shield has become proverbial. When some foreign lady told Gorgo, the wife of Leonidas, that the women of Lacedeamon were the only women in the world who could rule men, 'With good reason she replied for we are the only women who bring forth men.'*

Others again among the ancients seemed to have disapproved of the liberty given Spartan women and deplored their loose morals. Among those who shared this view are Athenaeus, Hagnon, Cornelius Nepos, Cicero and some others. Both Plato and Aristotle although they approved of their education are nevertheless somewhat critical on this, the morals count.

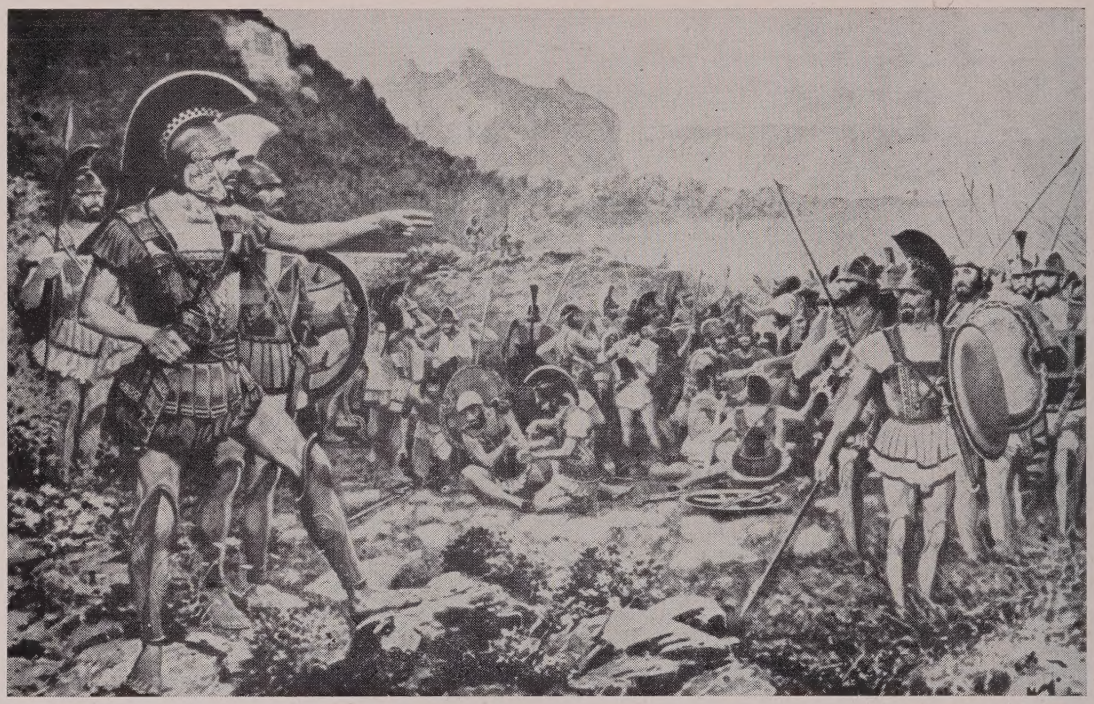
* *

Spartan Discipline was the cornerstone of Spartan greatness. It was more than a way of life. It was the bloodstream that sustained the national vigor. From birth till he was sixty years old the Spartan was subject to discipline. There were no exceptions. The girls as we have noticed as well as the boys were subject to the same discipline which was administered and practiced religiously for centuries.

LYCURGUS PLEDGING THE SPARTANS TO HIS LAWS

The Spartan state is probably the only ancient state which had a peculiarly modern institution, a secret police called THE CRYPTEIA. This secret police served the state well and patriotically, although it was tyrannical in the extreme and seems to have incorporated ingredients of terrorism in its methods. It further appears that this secret police was an instrument of the Ephors, and they used it to strike down any signs of unrest especially among the numerically growing Helots. For we should never forget that the Spartans

(*) Cf Sparta by H. Mitchell Page 48.



"O PASSER-BY, TELL THE LACEDAEMONIANS THAT WE LIE HERE OBEYING THEIR ORDERS"—Simonides

Painting by H. M. HERGET (National Geographic Society)

themselves were a minority, and their numbers were continually dwindling. They had to be on their toes for mutinous acts. The Crypteia was the proving ground for many a Spartan youth in the course of their training. Practically all Spartans at one time or another served in it as a required course in their training for the army.

* *

These then were the Spartans noted for their many social innovations and modes of life. They all ate together in a common table called **Syssition** so that no one will get any ideas that he is better than his neighbor. They remained "equal" for a long time. They tried to abolish money for the same reason, and they seem to have succeded in the experiment longer than anyone of us would dare to consider possible today. Just imagine someone seeking to abolish money today in America or Europe? Unthinkable isn't it? And then they divided the land equally, the deed remaining with the state which was the perpetual owner. No Spartan could sell his land or buy additional land. This experiment too seems to have succeeded for many generations if not for centuries.

They built the finest soldiers the world has ever seen, so far as physique, training and endurance is concerned. And they emancipated their women. In a word, these Spartans put their finger on a lot of social aspects and reforms which even today we consider precariously daring not to say socially heretical. More than two thousand years separate us from these hardy pioneers, who in spite of their apparent conservatism were not afraid to try a new idea and make it work. This is the real message Sparta holds for us today, a message as refreshing and pregnant now as it was in the glorious days of the best Spartan tradition.

—D. Michalaros

The Philosophical Idealization of Sparta

By WARNER JAEGER

(In "Paideia" The Ideals of Greek Culture)

Both in the history of philosophy and in that of art, Sparta holds a subordinate position. The Ionian race, for example, led Greece in the search for philosophical and ethical truth; but no Spartan name occurs in the long roll of Greek moralists and philosophers. However, Sparta has an unchallengeable place in the history of education. Her most characteristic achievement was her state; and the Spartan state is the first which can be called, in the largest sense, an educational force.

Unfortunately, the evidence on which our knowledge of that remarkable organism is based is in part rather obscure. But, by good fortune, the central ideal which is exemplified in every detail of Spartan education is clearly revealed in the poems attributed to Tyrtaeus. Had it not been voiced so powerfully, it could never have freed itself of its local and temporal origins, and affected posterity so deeply and lastingly. But Tyrtaeus' elegies are only the proclamation of an ideal. They differ from the poetry of Homer and Hesiod in that we can learn nothing more from them than the nature of the ideal which inspires them. We cannot use them to re-create the historical background of that ideal; for that we must fall back on later evidence.

The chief source of information is Xenophon's **State of the Lacadaemonians** — a product of the political and philosophical romanticism of the fourth century, which held the Spartan state to be a sort of political revelation from heaven. Aristotle's **Constitution of the Lacedaemonians,** now lost, can be reconstructed only in part from the quotations of late lexicographers who used its abundant material. Its aim was doubtless the same as that of the critique of Sparta in the second book of Aristotle's **Politics:** to pass a sober judgment on Sparta which would balance the extravagant praise bestowed on it by contemporary philosophers. Xenophon at least knew Sparta well, and lived in it. But the equally romantic Plutarch, the biographer of Lycurgus, was only a library historian, who used old sources of widely varying reliability. In estimating the value of Xenophon and Plutarch, we must remember that they were both inspired by the conscious or unconscious reaction against the newfangled culture of the fourth century. In their admiration of the archaic constitution of Sparta, the **belle sauvage,** they believed (often anarchronistically) that she had conquered the vices of their own time, and that she had solved problems which had actually never presented themselves to "the sage Lycurgus". It is utterly impossible to determine how old the Spartan system was in the age of Xenophon and Agesilaus. The only guarantee of its great antiquity is Sparta's reputation for rigid conservatism —the creed which made her the ideal of all aristocrats and the abomination of all democrats. But even Sparta sometimes changed; and even in comparatively late periods we can trace innovations in her educational system.

The belief that Spartan education was nothing but an elaborate school of military training originated in Aristotle's **Politics** and in Plato's **Laws** where he describes the spirit of Lycurgus' constitution. We must appraise the belief by the circumstances of the epoch in which it arose. After her victory in the Peloponnesian War, Sparta had been the undisputed leader of Greece; but after three decades her hegemony was destroyed in the catastrophe of Leuctra. For centuries the Greeks had admired the Spartan eunomia, but now their admiration had been rudely shaken. They had all come to loathe Spartan oppression, now that Sparta, conquered by the lust for power, had lost the ideals that inspired her old discipline. Money, once almost unknown in Sparta, flowed into the country: and an old oracle had been "discovered" to warn her that greed, and greed alone, would ruin her. In the light of the calculating policy of aggrandisement led by Lysander, when a tyrannous Laconian harmost occupied the acropolis of nearly every city in Greece, when all the political liberties of the so-called autonomous states had been destroyed, the old Spartan discipline appeared to be simply the mainspring of a Machiavellian conqueror's power.

We know too little of early Sparta to be able to understand its spirit. Modern attempts to prove that the classical Spartan constitution, the "Lycurgan" cosmos, was created by a comparatively late generation, are no more than hypotheses. The brilliant . O. Muller, the first historian of Greek races and cities—a man whose love of the moral nobility of the Dorian people led him to champion its greatness against the traditional admiration of Athens—held, probably rightly, that Spartan militarism was the survival of a very ancient era in Dorian history. He believed that the regime originated in the peculiar conditions set up by the great migrations and the early occupation of Laconia, and that it remained unchanged through the succeeding centuries. The Greeks never lost the tradition of the Dorian migration. It was the last of those population-movements from the north of the Balkan peninsula, by which peoples probably originating in central Europe entered Greece and mingled with a different race, the old-established Mediterranean stock, to produce the Greeks of history. The national type of the invaders remained purest in Sparta. The Dorian race gave Pindar his ideal of the fair-haired warrior of proud descent, which he used to describe not only the Homeric Menelaus, but the greatest Greek hero Achilles, and in fact

all the "fair-haired Danaans" of the heroic age.

The primary fact about Sparta is that the Spartiates themselves were only a small master-class of later origin than the majority of its population. Below them were the free-born labouring peasantry, the perioikoi, and the conquered and enslaved helots, who were serfs with practically no legal rights. The old accounts of the Spartans describe them as living in a perpetual armed camp. But that way of life was due more to the peculiar composition of the community than to any desire for conquest. The two kings, of the Heraclid race, had practically no political power in the historical period, and recovered their original importance only in occasional military campaigns. The double kingship survived from the old army-kingship of the age of the Dorian migration, and perhaps originated in the balance of power between two different hordes of invaders each with its own leader. The assembly of the Spartan people was simply the old muster of the army originally. It did not debate, but shouted Yes or No to proposals put before it by the council of the elders. Later, it expanded its rights and made amendments to the proposals laid before it. The council was empowered to dissolve the assembly or to withdraw its own proposals if it did not approve of the people's verdict on them. The ephorate, the most powerful office in the whole state, kept the political privileges of the kings in abeyance. It solved the dilemma of a division of power between the people and the leaders by giving both a minimum of authority, and by maintaining the traditional authoritarian character of the constitution. Significantly enough, the ephorate is a part of the system which is not unanimously attributed to the legislation of Lycurgus.

What the Greeks called the legislation of Lycurgus was the opposite of legislation in their usual sense. It was not a codification of separate civil and constitutional laws, but a nomos in the original sense of the word—it was current oral tradition. Only a few fundamental laws were solemnly passed and fixed in writing—the **Rhetrai,** among which was the law defining the character of the popular assembly, recorded by Plutarch. This fact contrasted sharply with the **cacoethes** of legislation which afflicted the democracies of the fourth century, and seemed to contemporary observers to be not a survival of primitive practice but an example of the far-seeing wisdom of Lycurgus, who, like Socrates and Plato, believed the power of education and the creation of the social sense to be more vital than any written code of laws. That is to some extent correct; for the effect of oral tradition and of education diminishes with the growing claim of law to regulate every detail of life by mechanical compulsion. But the conception of Lycurgus as the schoolmaster of Sparta is based on an idealization of Spartan life by later philosophers, who interpreted it by contemporary cultural theories.

They were misled, by comparing Sparta with the sad degeneration of later Attic democracy, into believing that the Spartan system was deliberately created by a legislative genius. The archaic communal life of the Spartan men, living like soldiers in barracks and eating at common messtables, the predominance of their public life over their private life, the public education of the youth of both sexes, and the sharp cleavage between the industrial and agrarian **canaille** and the free Spartiate master-class, who did not work but devoted themselves to the hunt, the practice of war, and their official duties —the whole system seemed to be the deliberate realization of the philosopher's educational ideal, such an ideal as Plato proposed in the **Republic.** In fact, Plato:s ideal, like other theories of paideia, was largely based on the Spartan model, although the spirit of it was quite new. The great social problem of all later Greek educators was to determine how individualism might be repressed and the character of every citizen might be developed on one communal model. The Spartan state, with its rigid authoritarianism, appeared to be the solution of this problem in actual practice and as such it occupied Plato's mind throughout his life. Plutarch, too, who was a staunch follower of Plato's educational ideals, constantly recurred to this belief. "Education," he writes in his life of Lycurgus, "extended to grown men and women. Nobody was free to live as he wished, but as if in a camp everyone had his way of life and his public duties fixed, and he held that he did not belong to himself but to his country." And in another passage he said, "In general, Lycurgus made the citizens accustomed to have neither the will nor the ability to lead a private life but, like the bees, always to be organic parts of their community, to cling together around the leader, and, in an ecstasy of enthusiasm and selfless ambition, to belong wholly to their country."

It was actually very difficult for a citizen of post-Periclean Athens, with its creed of complete individualism, to understand Sparta. We can neglect the philosophical interpretations of her system which were given by Attic philosophers, but we must accept the facts as they record them. Plato and Xenophon believed that the constitution of Sparta was the work of a single educational genius, with the authority of a dictator and the foresight of a philosopher. Actually, it was the survival of an earlier, simpler stage in social life, the stage which is characterized by strong racial and communal solidarity and scant individual initiative. Sparta's system was the creation of centuries. Only here and there can we determine what part a given individual took in shaping it. For example, the names of the kings Theopompus and Polydorus are attached to certain constitutional changes. There is practically no doubt that Lycurgus himself really existed; but we cannot now decide whether he too was originally known as the author of similar changes, or why he was later believed to be the founder of the whole system. All we can say is that the tradition of "Lycurgus" constitution has no early authority.

That tradition was created by an age which thought the Spartan system was deliberately created to serve an educational purpose, and which believed **a priori** that the highest end and meaning of the state was paideia—namely, a process by which the life of each citizen should be shaped to conform

with some absolute norm. We hear again and again that the Delphic oracle approved of "Lycurgus" constitution—thereby providing an absolute, to offset the relative outlook of democracy, with its belief that every man was a law to himself. This is another example of the tendency of observers of Sparta to describe her constitution as the ideal educational system. The fourth-century Greeks believed that the problem of education was ultimately the problem of finding an absolute standard for human behaviour. But in Sparta the latter problem was solved. The Spartan constitution was founded on religious truth, for it had been sanctioned or praised by the Delphic god himself. Thus it is clear that the whole tradition of Lycurgus' constitution was built up to harmonize with a later political and educational theory, and is therefore unhistorical. If we wish to understand it properly, we must remember that it grew up when Greek speculation about the nature and principles of paideia was at its height, and when educational theorists had a burning interest in Spartan affairs. Its survival (and the preservation of Tyrtaeus' poems) is due to the vital importance of the Spartan ideal in the later development of Greek paideia.

When we strip off the philosophical colouring, what are the true outlines of the picture of Sparta which remains?

Xenophon's description of his ideal state, overlaid though it is with his own theories and interpretations, contains so much reporting of personally observed facts that from it (after expunging his own historical and educational commentary) we can reconstruct a vivid picture of contemporary Sparta, with its unique system of military education. But, if we abandon the belief that the system sprang fully armed from the head of Lycurgus, we cannot determine when it was built up. Modern scholars have questioned the very existence of Lycurgus. But even if he was a real person, and was the author of the great **rhetra** which was known to Tyrtaeus in the seventh century, we are still in the dark about the origin of the educational system described by Xenophon. All Spartan citizens were subjected to the system of military training, and therefore were a sort of aristocracy. There are other elements in the system which remind us of the early Greek aristocracy and its training. But although we must postulate that Sparta was originally governed by a class of noblemen, the fact that their educational system was extended to others shows that their position had somehow been altered. Other Greek states were ruled by a peaceful aristocratic regime. But that was not enough for Sparta. She had conquered the Mesenians, and for centuries was compelled to hold them down by force. She could do so only by developing the whole Spartiate citizen body into an armed and trained master-class, free from the necessity of working for a living. This development doubtless started during the wars of the seventh century, and may well have been encouraged by the struggles of the demos (which are mentioned by Tyrtaeus) to extend their political rights. A Spartan held his citizen rights in virtue of his status as a soldier. Tyrtaeus is the first author to describe this ideal of the citizen-soldier, which was later realized in the whole Spartan educational system. But even he seems to have thought the ideal was practicable and necessary only in war-time. His poems clearly show that in his time the Spartan system was coming into existence, but was not yet fully developed.

Again, Tyrtaeus provides the only reliable evidence for the Mesenian wars, for modern critics have discarded the evidence of Hellenistic historians as wholly or predominantly imaginary. His poetic impulse was stirred by the great revolt of the Messenians, who had first been conquered by the Spartans two generations before his time. "For nineteen years," he says, "they fought unceasingly and relentlessly, with steadfast will—the spearmen who were our fathers' fathers. Then, in the twentieth year, the enemy left their rich fields and fled from the high mountains of Ithome." He also mentions the national hero Theopompus, "beloved of the gods, our king, through whom we captured broad Messenia." These words are quoted by the late historians. Another fragment gives a vivid picture of the servitude of the conquered race. Their land, the Messenian land which Tyrtaeus describes as rich and fertile, was divided among the Spartans; the former owners worked on it as serfs, "labouring like asses under heavy loads, and forced by bitter compulsion to bring their masters half of all the produce of their fields . . . And whenever one of their masters died, they and their wives must go to his funeral and lament for him."

These descriptions of the situation before the Messenian revolt were intended by Tyrtaeus to encourage the Spartan army by memories of their previous victory, and to terrify it by picturing their doom if they were defeated. One of the few complete poems which has survived begins with the words: "You are the race of the unconquered Heracles—take heart! Zeus has not yet turned his head away in anger. Do not fear the numbers of the enemy, do not flee from them! . . . You know the destruction wrought by woeful Ares, and have felt the spirit of grievous war: you have been in flight and in pursuit." This is a call of encouragement to a defeated and demoralized army. And indeed, tradition described Tyrtaeus as the leader sent to the Spartans by the Delphic Apollo, to save them in their danger. The late historians said that he was actually a general, and modern scholars believed them until they were corrected by a newly discovered papyrus containing large fragments of a hitherto unknown poem by Tyrtaeus. In this poem he speaks in the first person plural, and calls the Spartans to give obedience to their leaders. It is entirely a vision of the future, a description of a decisive battle which is imminent, done in the Homeric manner. It mentions the old Spartan tribes —the Hylleius, the Dymanes, and the Pamphyloi— which were obviously units of the army at that time, although the division was later superseded by a new organization. And it speaks of a battle for a wall and a ditch—which looks as if a siege were in progress. Apart from this, Tyrtaeus gives us no historical data, and even the ancients found no more concrete facts in his poems than we.

LACONIA BY A EYE-WITNESS

DESCRIPTION OF SPARTA AND ITS ENVIRONS BY PAUSANIAS THE FAMOUS ANCIENT TRAVELLER

(Translated by W. H. S. JONES and H. A. ORMEROD)

The Lacedaemonians who live in Sparta have a market-place worth seeing; the council-chamber of the senate, and the offices of the ephors, of the guardians of the laws, and of those called the Bidiaeans, are all in the market-place. The senate is the council which has the supreme control of the Lacedaemonian constitution, the other officials form the executive. Both the ephors and the Bidiaeans are five in number; it is customary for the latter to hold competitions for the lads, particularly the one at the place called Platanistas **(Plane-tree Grove),** while the ephors transact the most serious business, one of them giving his name to the year, just as at Athens this privilege belongs to one of those called the Nine Archons. The most striking feature in the market-place is the portico which they called Persian because it was made from spoils taken in the Persian wars. In course of time they have altered it until it is as large and as splendid as it is now. On the pillars are white-marble figures of Persians, including Mardonius, son of Gobryas. There is also a figure of Artemisia, daughter of Lygdamis and queen of Halicarnassus. It is said that this lady voluntarily joined the expedition of Xerxes against Greece and distinguished herself at the naval engagement off Salamis.

At the altar of Augustus they show a bronze statue of Agias. This Agias, they say, by divining for Lysander captured the Athenian fleet at Aegospotami with the exception of ten ships of war. These made their escape to Cyprus; all the rest the Lacedaemonians captured along with their crews. Agias was a son of Agelochus, a son of Tisamenus. Tisamenus belonged to the family of the Iamidae at Elis, and an oracle was given to him that he should win five most famous contests. So he trained for the **pentathlon** at Olympia, but came away defeated And yet he was first in two events, beating Hieronymus of Andros in running and in jumping. But when he lost the wrestling bout to this competitor, and so missed the prize, he understood what the oracle meant, that the god granted him to win five contests in war by his divinations. The Lacedaemonians, hearing of the oracle the Pythian priestess had given to Tisamenus, persuaded him to migrate from Elis and to be state-diviner at Sparta. And Tisamenus won them five contests in war. The first was at Plataea against the Persians; the second was at Tegea, when the Lacedaemonians had engaged the Tegeans and Argives; the third was at Dipaea, an Arcadian town in Maenalis, when all the Arcadians except the Mantineans were arrayed against them. His fourth contest was against the Helots who had rebelled and left the Isthmus for Ithome. Not all the Helots revolted, only the Messenian element, which separated itself off from the old Helots. These events I shall relate presently. On the occasion I mention the Lacedaemonians allowed the rebels to depart under a truce, in accordance with the advice of Tisamenus divined for them was at Tanagra, an engagement taking place with the Argives and Athenians.

Such I learned was the history of Tisamenus. On their market-place the Spartans have images of Apollo Pythaeus, of Artemis and of Leto. The whole of this region is called **Choros (Dancing),** because of the Gymnopaediae, a festival which the Lacedaemonians take more seriously than any other, the lads perform dances in honour of Apollo. Not far from them is a sanctuary of Earth and of Zeus of the Market-place, another of Athena of the Market-place and of Poseidon surnamed Securer, and likewise one of Apollo and of Hera. There is also dedicated a colossal statue of the Spartan People. The Lacedaemonians have also a sanctuary of the Fates, by which is the grave of Orestes, son of Agamemnon. For when the bones of Orestes were brought from Tegea in accordance with an oracle they were buried there. Beside the grave of Orestes is a statue of Polydorus, son of Alcamenes, a king who rose to such honour that the magistrates seal with his likeness everything that requires sealing. There is also Hermes of the Market-place carrying Dionysus as a child, besides the old Courts of the Ephors, as they are called, in which are the tombs of Epimenides the Cretan and of Aphareus the son of Perieres. As to Epimenides, I think the Lacedaemonian story is more probable than the Argive. Here, where the Fates are, the Lacedaemonians also have a sanctuary of Hestia. There is also Zeus Hospitable and Athene Hospitable.

As you go from the market-place by the road they name the Aphetaid Road, you come to the so-called Booneta. But my narrative must first explain why the road has this name. It is said that Icarius proposed a foot-race for the wooers of Penelope; that Odysseus won is plain, but they say that the competitors were let go **(aphethenai)** for the race along the Aphetaid Road. In my opinion, Icarius was imitating Danaus when he held the running-race. For Danaus contrived the following plan to solve the difficulty about his daughters. Nobody would take a wife from among them because of their pollution; so Danaus sent round a notice that he would give away his daughters without bride-gifts, and that each suitor could choose the one

ANCIENT SPARTA (Restored)

whose beauty pleased him most. A few men came, among whom he held a foot-race; the first comer was allowed to choose before all the others, after him the second, and so on to the last. The daughters that were left had to wait until other suitors arrived and competed in another foot-race. On this road the Lacedaemonians have, as I have already said, what is called the Booneta, which once was the house of their king Polydorous. When he died, they bought it from his widow, paying the price in oxen. For at that time there was as yet neither silver nor gold coinage, but they still bartered in the old way with oxen, slaves, and uncoined silver and gold. Those who sail to India say that the natives give other merchandise in exchange for Greek cargoes, knowing nothing about coinage, and that though they have plenty of gold and of bronze.

On the opposite side of the office of the Bidiaeans is a sanctuary of Athena. Odysseus is said to have set up the image and to have named it Keleuthea **(Lady of the Road)** when he had beaten the suitors of Penelope in the foot-race. Of Keleuthea he set up sanctuaries, three in number, at some distance from each other. Farther along the Aphetaid Road are hero-shrines, of Iops, who is supposed to have been born in the time of Lelex or Myles, and of Amphiaraus the son of Oicles. The last they think was made by the sons of Tyndareus, for that Amphiaraus was their cousin. There is a hero-shrine of Lelex himself. Not far from these is a precinct of Poseidon of Taenarum, which is the surname given him, and near by an image of Athena, which is said to have been dedicated by the colonists who left for Tarentum in Italy. As to the place they call the Hellenium, it has been stated that those of the Greeks who were preparing to repel Xerxes when he was crossing into Europe deliberated at this place how they should resist. The other story is that those who made the expedition against Troy to please Menelaus deliberated here how they could sail out to Troy and exact satisfaction from Alexander for carrying off Helen. Near the Hellenium they point out the tomb of Talthybius. The Achaeans of Aegium too say that a tomb which they show on their market-place belongs to Talthybius. It was this Talthybius whose wrath at the murder of the heralds, who were sent to Greece by king Dareius to demand earth and water, left its mark upon the whole state of the Lacedaemonians, but in Athens fell upon individuals, the members of the house of one man, Miltiades the son of Cimon. Miltiades was responsible for the death at the hands of the Athenians of those of the heralds who came to Attica. The Lacedaemonians have an altar of Apollo Acritas, and a sanctuary, surnamed **Gasepton,** of earth. Above it is set up Maleatian Apollo. At the end of the Aphetaid Road, quite close to the wall, are a sanctuary of Distynna and the royal graves of those called the Eurypontidae. Beside the Hellenium is a sanctuary of Arsinoe, daughter of Leucippus and sister of the wives of Polydeuces and Castor. At the place called the Forts is a temple of Artemis, and a little farther on has been built a tomb for the diviners from Elis, called the Iamidae. There is also a sanctuary of Maron and of Alpheius. Of the Lacedaemonians who served at Thermopylae they consider that these men distinguished themselves in the fighting more than any save Leonidas himself. The sanctuary of Zeus Tropaean **(He who turns to flight)** was made by the Dorians, when they had

conquered in war the Amyclaeans, as well as the other Achaeans, who at that time occupied Laconia. The sanctuary of the Great Mother has paid to it the most extraordinary honours. After it come the hero-shrines of Hippolytus, son of Theseus, and of the Arcadian Auln, son of Tlesimenes. Some say that Tlesimenes was a brother, others a son of Panthenopaeus, son of Melanion.

Leading from the market-place is another road, on which they have built what is called Scias **(Canopy),** where even at the present day they hold their meetings of the Assembly. This Canopy was made, they say, by Theodorus of Samos, who discovered the melting of iron and the moulding of images from it. Here the Lacedaemonians hung the harp of Timotheus of Miletus, to express their disapproval of his innovation in harping, the addition of four strings to the seven old ones. By the Canopy is a circular building, and in it images of Zeus and Aphrodite surnamed Olympian. This, they say, was set up by Epimenides, but their account of him does not agree with that of the Argives, for the Lacedaemonians deny that they ever fought with the Cnossians. Hard by is the grave of Cynortas, son of Amyclas, together with the tomb of Castor, and over the tomb there has also been made a sanctuary, for they say that it was not before the fortieth year after the fight with Idas and Lynceus that divine honours were paid to the sons of Tyndareus. By the Canopy is also shown the grave of Idas and Lynceus. Now it fits in best with their history to hold that they were buried not here but in Messenia. But the disasters of the Messenians, and the length of their exile from the Peloponnesus, even after their return wrapped in darkness much of their ancient history, and their ignorance makes it easy for any who wish to dispute a claim with them.

Opposite the Olympian Aphrodite the Lacedaemonians have a temple of the Saviour Maid. Some say that it was made by Orpheus the Thracian, others by Abaris when he had come from the Hyperboreans. Carneus, whom they surname "of the House", had honours in Sparta even before the return of the Meracleidae, his seat being in the house of a seer, Crius **(Ram)** the son of Theocles. The daughter of this Crius was met as she was filling his pitcher by the spies of the Dorians, who entered into conversation with her, visited Crius and learned from him how to capture Sparta. The cult of Apollo Carneus has been established among all the Dorians ever since Carnus, an Acarnanian by birth, who was a seer of Apollo. When he was killed by Hippotes the son of Phylas, the wrath of Apollo fell upon the camp of the Dorians Hippotes went into banishment because of the bloodguilt, and from this time the custom was established among the Dorians of propitiating the Acarnanian seer. But this Carnus is not the Lacedaemonian Carneus of the House, who was worshipped in the house of Crius the seer while the Archaens were still in possession of Sparta. The poetess Praxilla represents Carneus as the son of Europa, Apollo and Leto being his nurses. There is also another account of the name; in Trojan Ida there grew in a grove of Apollo cornel-trees, which the Greeks cut down to make the Wooden Horse. Learning that the god was wroth with them they propitiated him with sacrifices and named Apollo Carneus from the cornel-tree **(craneia),** a custom prevalent in the olden time making them transpose the **r** and the **a.**

Not far from Carneus is what is called the image of Aphetaeus. Here they say was the starting-place of the race run by the suitors of Penelope. There is a place having its porticoes in the form of a square, where of old stuff used to be sold to the people. By this is an altar of Zeus Counsellor and of Athena Counsellor, also of the Dioscuri, likewise surnamed Counsellors. Opposite is what is called the Knoll, with a temple of Dionysus of the Knoll, by which is a precinct of the hero who they say guided Dionysus on the way to Sparta. To this hero sacrifices are offered before they are offered to the god by the daughters of Dionysus and the daughters of Leucippus. For the other eleven ladies who are named daughters of Dionysus there is held a foot-race; this custom came to Sparta from Delphi. Not far from the Dionysus is a sanctuary of Zeus of Fair Wind, on the right of which is a hero-shrine of Pleuron. The sons of Tyndareus were descended on their mother's side from Pleuron, for Asius in his poem says that Thestius the father of Lena was the son of Agenor the son of Pleuron. Not far from the hero-shrine is a hill, and on the hill, a temple of Argive Hera, set up, they say, by Eurydice, the daughter of Lacedaemon and the wife of Acrisius the son of Abas. An oracular utterance caused to be built a sanctuary of Hera Hypercheiria **(she whose hand is above)** at a time when the Eurotas was flooding a great part of the land. An old wooden image they call that of Aphrodite Hera. A mother is wont to sacrifice to the goddess when a daughter is married. On the road to the right of the hills is a statue of Hetoemocles. Both Hetoemocles himself and his father Hipposthenes won Olympic victories for wrestling; the two together won eleven, but Hipposthenes succeeded in beating his son by one victory.

On going westwards from the market-place is a cenotaph of Brasidas the son of Tellis. Not far from it is the theatre, made of white marble and worth seeing. Opposite the theatre are two tombs; the first is that of Pausanias, the general at Plataea, the second is that of Leonidas. Every year they deliver speeches over them, and hold a contest in which none may compete except Spartans. The bones of Leonidas were taken by Pausanias from Thermopylae forty years after the battle. There is set up a slab with the names, and their fathers' names, of those who endured the fight at Thermopylae against the Persians. There is a place in Sparta called Theomelida. In this part of the city are the graves of the Agiad kings, and near is what is called the lounge of the Crotani, who form a part of the Pitanatans. Not far from the lounge is a sanctuary of Asclepius, called "in the place of the Agiadae." Farther on is the tomb of Taenarus, after whom they say the headland was named that juts out into the sea. Here are sanctuaries of Poseidon Hippocurius **(Horse-tending)** and of Artemis Aiginaea **(Goat goddess?)** On returning to the lounge

you see a sanctuary of Artemis Issoria. They surname her also Lady of the Lake, though she is not really Artemis but Britomartis of Crete. Very near to the tombs which have been built for the Agiadae you will see a slab, on which are written the victories in the foot-race won, at Olympia and elsewhere, by Chionis, a Lacedaemonian. The Olympian victories were seven, four in the single-stade race and three in the double-stade race. The race with the shield, that takes place at the end of the contest, was not at that time one of the events. It is said that Chionis also took part in the expedition of Battus of Thera, helped him to found Cyrene and to reduce the neighboring Libyans. The sanctuary of Thetis was set up, they say, for the following reason. The Lacedaemonians were making war against the Messenians, who had revolted, and their king Anaxander, having invaded Messenia, took prisoners certain women, and among them Cleo, priestess of Thetis. This Cleo the wife of Anaxander asked for from her husband, and discovering that she had the wooden image of Thetis, she set up with her a temple for the goddess. This Leandris did because of a vision in a dream, but the wooden image of Thetis is guarded in secret. The cult of Demeter Chthonia **(of the Lower World)** the Lacedaemonians say was handed to them by Orpheus, but in my opinion it was because of the sanctuary in Hermione that the Lacedaemonians also began to worship Demeter Chthonia. The Spartans have also a sanctuary of Serapis, the newest sanctuary in the city, and one of Zeus surnamed Olympian.

The Lacedaemonians give the name Running Course to the place where it is the custom for the young men even down to the present day to practice running. As you go to this Course from the grave of the Agiadae, you see on the left the tomb of Eumedes—this Eumedes was one of the children of Hippocoon—and also an old image of Heracles, to whom sacrifice is paid by the **Sphaereis.** These are those who are just passing from youth to manhood. In the Course are two gymnastic schools, one being a votive gift of Eurycles, a Spartan. Outside the Course, over against the image of Herades, there is a house beonging now to a private individual, but in olden times to Menelaus. Farther away from the Course are sanctuaries of the Dioscuri, of the Graces, of Eileithyia, of Apollo Carneus, and of Artemis Leader. The sanctuary of Agnitas has been made on the right of the Course; Agnitas is a surname of Asclepius, because the god had a wooden image of **agnus castus.** The **agnus** is a willow like the thorn. Not far from Asclepius stands a trophy, raised, they say, by Polydeuces to celebrate his victory over Lynceus. This is one of the pieces of evidence that confirm my statement that the sons of Aphareus were not buried in Sparta. At the beginning of the Course are the Discouri Starters, and a little farther on a hero-shrine of Alcon, who they say was a son of Hippocoon.

Beside the shrine of Alcon is a sanctuary of Poseidon, whom they surname "of the House." And there is a place called Platanistas **(Plane-tree Grove)** from the unbroken ring of tall plane trees growing round it. The place itself, where it is customary for the youths to fight, is surrounded by a moat just like an island in the sea; you enter it by bridges. On each of the two bridges stand images; on one side an image of Heracles, on the other a likeness of Lycurgus. Among the laws Lycurgus laid down for the constitution are those regulating the fighting of the youths. There are other acts performed by the youths, which I will now describe. Before the fighting they sacrifice in the Phoebaeum, which is outside the city, not far distanct from Therapne. Here each company of youths sacrifices a puppy to Enyalius, holding that the most valiant of tame animals is an acceptable victim to the most valiant of the gods. I know of no other Greeks who are accustomed to sacrifice puppies except the people of Colophon; these too sacrifice a puppy, a black bitch, to the Wayside Goddess. Both the sacrifice of the Colophonians and that of the youths at Sparta are appointed to take place at night. At the sacrifice the youths set trained boars to fight; the company whose boar happens to win generally gains the victory in Plane-tree Grove. A little before the middle of the next day they enter by the bridges into the place I have mentioned. They cast lots

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during the night to decide by which entrance each band is to go in. In fighting they use their hands, kick with their feet, bite, and gouge out the eyes of their opponents. Man to man they fight in the way I have described, but in the mellay they charge violently and push one another into the water.

At Plane-tree Grove there is also a hero-shrine of Cynisca, daughter of Archidamus king of the Spartans. She was the first woman to breed horses, and the first to win a chariot race at Olympia. Behind the portico built by the side of Plane-tree Grove are other hero-shrines, of Alcimus, of Enaraephorus, at a little distance away one of Dorceus, and close to it one of Sebrus. These are said to be sons of Hippocoon. The fountain near the hero-shrine of Dorceus they call Dorcean after him; the place Sebrium is named after Sebrus. On the right of Sebrium is the tomb of Alcman, the lyric poet, the charm of whose works was not in the least spoilt by the Laconian dialect, which is the least musical of them all. There are sanctuaries of Helen and of Heracles; the former is near the grave of Alcman, the latter is quite close to the wall and contains an armed image of Heracles. The attitude of the image is due, they say, to the fight with Hippocoon and his sons. The enmity of Heracles towards the family of Hipocoon is said to have sprung out of their refusing to cleanse him when he came to Sparta for cleansing after the death of Iphitus. The following incident, too, helped to begin the feud. Oenus, a stripling cousin of Heracles—he was the son of Licymnius the brother of Alcmene—came to Sparta along with Heracles, and went round to view the city. When he came to the house of Hippocoon, a house-dog attacked him. Oenus happened to throw a stone which knocked over the dog. So the sons of Hippocoon ran out, and dispatched Oenus with their club. This made Heracles most bitterly wroth with Hippocoon and his sons, and straightway, angry as he was, he set out to give them battle. On this occasion he was wounded, and made good his retreat by stealth; but afterwards he made an expedition against Sparta and succeeded in avenging himself on Hippocoon, and also on the sons of Hippocoon for their murder of Oenus. The tomb of Oenus is built by the side of the sanctuary of Heracles.

As you go from the Course towards the east, there is a path on the right, with a sanctuary of Athena called Axiopoinos **(Just Requital or Tit for Tat).** For when Heracles, in avenging himself on Hippocoon and his sons, had inflicted upon them a just requital for their treatment of his relative, he founded a sanctuary of Athena, and surnamed her Axiopoinis because the ancients used to call vengeance **poinai.** There is another sanctuary of Athena on another road from the Course. It was dedicated, they say, by Theras son of Autesion son of Tisamenus son of Thersander, when he was leading a colony to the island now called Thera after him, the name of which in ancient times was Calliste **(Fairest).** Near is a temple of Hipposthenes, who won so many victories in wrestling. They worship Hippothenes in accordance with an oracle, paying him honours as to Poseidon. Opposite this temple is an old image of Enyalius in fetters. The idea the Lacedaemonians express by this image is the same as the Athenians express by their Wingless Victory; the former think that Enyalius will never run away from them, being bound in the fetters, while the Athenians think that Victory, having no wings, will always remain where she is.

In this fashion, and with such a belief, have these cities set up the wooden images. In Sparta is a lounge called Painted, and by it hero-shrines of Cadmus the son of Agenor, and of his descendants Oeolycus, son of Theras, and Aegeus, son of Oeolycus. They are said to have been made by Maesis, Laeas and Europas, sons of Hyraeus, son of Aegeus. They made for Amphilochus too his hero-shrine, because their ancestor Tisamenus had for his mother Demonassa, the sister of Amphilochus.

The Lacadaemonians are the only Greeks who surname Hera Goat-eater, and sacrifice goats to the goddess. They say that Heracles founded the sanctuary and was the first to sacrifice goats, because in his fight against Hippocoon and his children he met with no hindrance from Hera, although in his other adventures he thought that the goddess opposed him. He sacrificed goats, they say, because he lacked other kinds of victims. Not far from the theatre is a sanctuary of Poseidon God of Kin, and there are hero-shrines of Cleodaeus, son of Hyllus, and of Oebalus. The most famous of their sanctuaries of Asclepius has been built near Booneta, and on the left is the hero-shrine of Teleclus. A little farther on is a small hill, on which is an ancient temple with a wooden image of Aphrodite armed. This is the only temple I know that has an upper story built upon it. It is a sanctuary of Morpho, a surname of Aphrodite, who sits wearing a veil and with fetters on her feet. The story is that the fetters were put on her by Tyndareus, who symbolized by the bonds the faithfulness of wives to their husbands. The other account, that Tyndareus punished the goddess with fetters because he thought that from Aphrodie had come the shame of his daughters. I will not admit for a moment. For it were surely altogether silly to expect to punish the goddess by making a cedar figure and naming it Aphrodite.

Near is a sanctuary of Hilaeira and of Phoebe. The author of the poem **Cypria** calls them daughters of Apollo. Their priestesses are young maidens, called, as are also the goddesses, Leucippides **(Daughters of Leucippus).** One of the images was adorned by a Leucippis who had served the goddess as a priestess. She gave it a face of modern workmanship instead of the old one ;she was forbidden by a dream to adorn the other one as well. Here there has been hung from the roof an egg tied to ribands, and they say that it is the famous egg that legend says Leda brought forth. Each year the women weave a tunic for the Apollo at Amyclae, and they call Tunic the chamber in which they do their weaving. Near it is built a house, said to have been occupied originally by the sons of Tyndareus, but afterwards it was acquired by Phormion, a Spartan. To him came

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the Dioscuri in the likeness of strangers. They said that they had come from Cyrene, and asked to lodge with him, requesting to have the chamber which had pleased them most when they dwelt among men. He replied that they might lodge in any other part of the house they wished, but that they could not have the chamber. For it so happened that his maiden daughter was living in it. By the next day this maiden and all her girlish apparel had disappeared, and in the room were found images of the Dioscuri, a table, and silphium upon it.

Such is the story. As you go from the Tunic in the direction of the gate there is a hero-shrine of Cheilon, who is considered one of the Seven Sages, and also of Athenodorus, one of those who with Dorieus the son of Anaxandrides set out for Sicily. The reason of their setting out was that they held that the Erycine district belonged to the descendants fo Heracles and not to the foreigners who held it. The story is that Heracles wrestled with Eryx on these terms: if Heracles won, the land of Eryx was to belong to him; but if he were beaten, Eryx was to depart with the cows of Gery on for; Heracles at the time was driving these away, and when they swam across to Sicily he too crossed over in search of them near the bent olive-tree. The favour of heaven was more partial to Heracles than it was afterwards to Dorieus the son of Anaxandrides; Heracles killed Eryx, but Dorieus himself and the greater part of his army were destroyed by the Egestaeans.

The Lacedaemonians have also made a sanctuary for Lycurgus, who drew up the laws, looking upon him as a god. Behind the temple is the grave of Eucosmus, the son of Lycurgus, and by the altar the grave of Lathria and Anaxandra. Now these were themselves twins, and therefore the sons of Aristodemus, who also were twins likewise, took them to wife; they were daughters of Thersander son of Agamedidas, king of the Cleonaeans and great-grandson of Ctesippus, son of Heracles. Opposite the temple is the tomb of Theopompus son of Nicander, and also that of Eurybiades, who commanded the Lacedaemonian warships that fought the Persians at Artenisium and Salamis. Near is what is called the hero-shrine of Astrabacus.

The place named Limnaeum **(Marshy)** is sacred to Artemis Orthia **(Upright).** The wooden image there they say is that which once Orestes and Iphigenia stole out of the Tauric land, and the Lacedaemonians say that it was brought to their land because there also Orestes was king. I think their story more probable than that of the Athenians. For what could have induced Iphigenia to leave the image behind at Brauron? Or why did the Athenians, when they were preparing to abandon their land, fail to include this image in what they put on board their ships? And yet, right down to the present day, the fame of the Tauric goddess has remained so high that the Cappadocians dwelling on the Euxine claim that the image is among them, a like claim being made by those Lydians also who have a sanctuary of Artemis Anaitis. But the Athenians, we are asked to believe, made light of it becoming booty of the Persians. For the image at Brauron was brought to Susa, and afterwards Seleucus gave it to the Syrians of Laodicea, who still possess it. I will give other evidence that the Orthia in Lacedaemon is the wooden image from the foreigners. Firstly, Astrabacus and Alopecus, sons of Irbus, son of

(Continued on Page 39)

THE SCREEN

"The Glory Brigade"

The "Glory Brigade" is the new 20th Century-Fox thriller which will be released soon and promises to become one of the outstanding productions of the year.

With its awe inspiring Korean background the story focuses on Lt. Sam Prior, a lieutenant of Combat Engineers, of Greek parentage. Proud of his lineage, Sam is elated when his unit is assigned the task of ferrying a Greek detachment across a peril-filled river into Red-held terrain to ferret out a secret enemy build-up. For thrills and spine-chilling martial episodes this film is tops.

VICTOR MATURE takes the top role of Lt. Sam Prior. But because "The Glory Brigade" deals with the relations between an American engineer unit and a Greek United Nations detachment, Darryl F.

Scene from the 20th Century-Fox Production "The Glory Brigade" Alexander Scourby as Lt. Nikias (Left) and Victor Mature as Lt. Sam Prior. Mr. Scourby's career as an actor is told in Belasco's column.

Zanuck decreed that in the name of realism every single Greek role be filled by an actor of Greek parentage.

NICK DENNIS, who plays Corporal Marakis, a Greek soldier, is a dynamic 138-pounder, a former featherweight wrestler, who entered show business via "A Slight Case of Murder," when the late Damen Runyon, Nick's friend, got him to sign a contract while "under the influence." It was a real favor. The Greek-born Dennis (born Canavaras) has been in many stage plays and in such pictures as "Streetcar Named Desire," "Sirocco," "Ten Tall Men" (little Nick wasn't one of them), "Eight Iron Men," "The Mouse," "Anything Can Happen" and "Iron Mistress."

JOHN VERROS was listed for years in the screen credits as Juan Varro. He plays Captain Charos in "The Glory Brigade". He first became an entertainer when he danced for Turkish troops on his native island of Lesbos. He was five at the time. John has appeared in numerous stage plays including "The Big Street" and "Cherries Are Ripe" and his first movie role was as a Spanish boy in the silent film, "The Desperado." He has also stage managed with distinction.

Among Verros' better known pictures are "Viva Zapata!," "The Foxes of Harrow," "Captain from Castile" and "Passage to Marseile."

PETER MAMAKOS—Colonel Kallicles in "The Glory Brigade"—graduated from the Bishop-Lee School of the Theater in Boston and subsequently played with various stock companies. While in service he wrote and produced an original play, "The Untrained Trained."

Only 33, Peter usually plays the role of older men, as in "The Glory Brigade". Others of his credits include "The Prisoner of Zenda," "Kim," "Java," "House of Strangers," "Malaya," "Bride of Vengeance," "Trail of the Yukon" and "Bandits of Corsica."

GEORGE MICHAELIDES, who produced and acted in stage plays on his native island of Cyprus; GEORGE SARIS, son of a Greek statesman, who overcame his parents' opposition to show business, NICO MINARDOS, who, as a member of the Greek underground during his boyhood, was tortured by both the Nazis and Communists. PETER HARAMIS, who calls himself a neo-realist in his class of motion picture production at the University of California at Los Angeles, which Saris and Minardos also attend.

Others of the Greek soldiery are RICKY LA RICOS, former husband of Fifi d'Orsay, ex-night club entertainer, one-time middleweight wrestler and amateur cook; JIMMY GEORGE, a graduate of eastern

Another scene from the "Glory Brigade". John Verros as Capt. Charos, is seen center foreground.

stock companies; JOHN HARETAKIS; COSTAS "GUS" NOSFIS, who broke into pictures in "It's a Great Country"; DAVID GABBAI, a young Greek Jew, who was sent off to Poland when the Nazis overran Athens and forced to convey the corpses of gassed cooracialists to the incinerators of the Birgenau concentration camp; and GEORGE CONRAD. George, whose family name is Orionas, is a superb caricaturist and a gifted impersonator. But his chosen vocating is acting. Breaking in at the Circle Theater

AHEPANS SEEK JOHN L. MANTA FOR SUPREME JOB

For some time now Ahepa sentiment in the country has been veering in the direction of John L. Manta for the top job.. The sentiment is not articulate yet, at least not at this writing, but it will

MR. JOHN L. MANTA

be useless to ignore it since it is the topic of conversation everywhere Ahepans meet nowadays.

The job of bossing Ahepa for the next year or so, is in our opinion a pretty important job so far as Greek Americans are concerned. So having been intrigued by the constant rumors which have been reaching us from all parts of the country we sent a representative to smoke Mr. Manta out and get a statement from him, but he was non-committal. Perhaps he has not made up his mind yet.

The movement has the earmarks of a draft. And if Mr. Manta wants to resist this draft he has to do something quick about it for his friends mean to press their case and for a good reason. They want a president who can measure up to the best traditions of the fraternity and in their opinion John L. Manta is such a man. No one of course begrudges past or present leadership in the Ahepa but this grass roots movement is something that fits the temperament and the ideals one might say of John L. Manta. He has the experience and the proper focus.

When one speaks of vision, one speaks of things that go beyond the ordinary callings inherent in a job like that. We have in mind the things John Manta has stood for in the past. It took vision indeed to endow the John L. Manta lectures through the Greek Cultural Foundation of the University of Chicago. And it is vision to accept and serve in so many humanitarian posts, such as the Greek War Relief Association of which he is still the president, and to be always at the forefront of patriotic and educational drives.

Ahepa is a great educational force among Greek Americans. It has piled up an impressive record over the years. It has had able and conscientious leadership. But the field is not exhausted. There is much work to be done yet in social relations. There is much work to be done too in the relations between Greece and America. The two peoples could be brought closer spiritually, and the Ahepa is a channel that could funnel good will in either direction. That's why many Ahepans feel that Mr. Manta will make a good president and will serve Greek American interests best. His leadership in the past has been both brilliant and unselfish. One cannot help but feel that the movement to draft Mr. Manta as the next president of Ahepa has merits and should be heeded by the Order.

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in Hollywood in "The Son," George has also played in a number of motion pictures including "Halls of Montezuma," "Jackpot," "Love Nest," "The I Don't Care Girl," "Military Policeman," "Battle Zone," "Fixed Bayonets" and "A Big Country."

To play the part of the Greek chaplain in the colorful ceremonial dance scene Bloom engaged the services of the Rev. Dr. Nicon D. Patrinacos, priest at the St. Nicholas Greek Orthodox Church of St. Louis.

James Harakas was technical adviser on Greek speech and customs.

Other important American soldier roles were assigned to ROY ROBERTS, LAMONT JOHNSON, ARCHER MACDONALD, FRANK GERSTLE, CARLTON YOUNG, STUART NEDD and JONATHAN HOLE.

NEW PLATO DAY SCHOOL NOW FULLY ACCREDITED

The new Plato School of the Greek Orthodox Church "The Assumption", 601 S. Central Avenue, on Chicago's great West Side, has been fully accredited by the Board of Education of the City of Chicago.

The Plato School started a full elementary school program last fall. Its graduates will now enter the Chicago High School without examination.

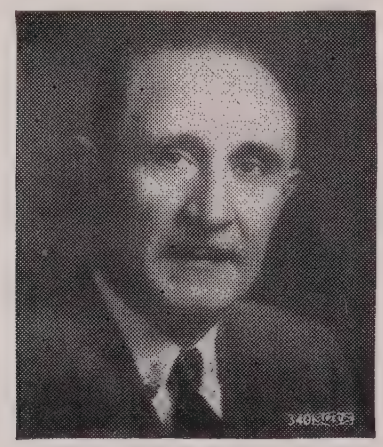
The Plato School has an enrollment of 175. These students also learn to read, write, and speak the Greek language and receive instruction in the Greek Orthodox faith.

JAMES CHELOS

FIRST GREEK AMERICAN TO BE ELECTED JUDGE WINS CIVIC ACCLAIM

James Chelos, the first Greek American to be elected judge in a big city, has done such an exceptional job on the Municipal Court of the City of Chicago, that within five months he won the praise of civic groups, and what is rare indeed in Chicago, the plaudits of the newspapers.

Judge Chelos was elected last fall on the Democratic ticket. Previously he had served as assistant corporation counsel for 19 years, and he has had an enviable and efficient record. Last year he was nominated by the Chicago Democrats for the



JUDGE JAMES CHELOS

job and he was elected in November. In our recollection, Judge James Chelos is the first judge of Hellenic extraction to be elected in a big city. He was born in Tripolis, Greece, and studied law in Chicago. He always had had a clean and enviable record as a citizen, civic leader and political aspirant.

The Greek American communities in Chicago feel highly honored at his election, not only because the Decocratic party has given them recognition, but also because of the fact that within a few months on the bench, Judge Chelos won immediate praise for a fine performance. Chicago newspapers, as we say, very seldom praise the local politicos, and one indeed has to produce extraordinary results to merit a favorable comment on the editorial page. And yet this important editorial appeared in the influential Chicago Daily News on Wednesday, April 29, 1953:

TWO JUDGES TOOK TIME

Last week our reporter, John Justin Smith, surveyed a dozen or so branches of the Chicago Municipal Court.

With two exceptions, he found the hearings very different from what should be expected in the way of decorum and deliberation. In most of the courtrooms he visited, the procedure was hurried, curt, peremptory—and sometimes brutal in its refusal to inquire into the facts. A few of the judges added insult to indignity by their cheap wisecraks and sneers at the litigants.

The two judges whose work was exceptional are Sigmond J. Stefanowicz and James K. Chelos.

Our reporter found both of these judges to be attentive, patient and genuinely interested in the facts of the cases. Both showed a humane concern with the personal problems of the litigants. They took enough time to do their work.

These two judges are relatively new to the bench, having been elected last November. We hope they retain the qualities that distinguished their courtrooms when they were visited by our reporter. Some of the judges older in service should follow the example of these younger men."

Recently a banquet was organized by the Chicago Helenic Bar Association in honor of Judge Chelos at the Congres Hotel. Several hundred friends and admirers of Judge Chelos attended. It was a sumptuous affair worthy of the occasion and the guest of honor. John Gekas, an outstanding Chicago attorney and president of the Hellenic Bar Association made an inspiring talk. The banquet ceremonies were opened by Catherine Anagnost, distinguished member of the Hellenic Bar Association and a leading woman lawyer of Greek extraction.

★

SOLO ARTIST WINS EUROPEAN ACCLAIM

ELSA VERGHIS

Art circles all over Europe have recently acclaimed Elsa Verghis, as one of the really consummate artists who have ever interpreted the great dramatists of ancient Greece. Miss Verghis appears alone, and reads and acts from the original ancient Greek. Her success, judging from this distance, has been phenomenal.

PROCEEDINGS OF THE ACADEMY OF ATHENS

Biological Changes in the Greek Race in the United States

by Dr. Sarantos K. Loumos,
(1952) Dept. of Publications
of The Academy of Athens, Greece.

In this paper, Dr. Loumos seeks to ascertain to what extent climatic and living conditions have brought any biological changes to the Greek populations who have been living in the United States of America during the last fifty years or so. Such biological changes if they actually did take place should be examined on a larger scale including the structure of the body, height and other psychological effects. Since however the subject for various reasons is both hard to resolve and complicated, the writer found it more expedient to limit his research to one aspect, namely that of the birth rate, and particularly the ratio of males to females it being historically true that the Greek race as a whole is noted for a tendency to more males than females.

DR. S. LOUMOS

Dr. Loumos' observations have been made among the Greeks in Chicago for the reason that the Chicago Greek-American community is the largest in the United States. It would have been much better, concludes the writer, if these researches could extend to all Greek communities in the country. "I only hope", he says, "that other colleagues of mine or social students will do the same with regards to other Greek-American communities. I do believe however, that the 17,000 odd births from Chicago considered here, are sufficient to serve as a basis of our inquiry."

These statistics are based on births recorded in the Greek Communities of Chicago from the very beginning. Unfortunately during the very early days of these communities such records are of necessity incomplete, and the destruction by fire some years ago of the records of two such churches, namely St. Constantine's and the Holy Trinity have deprived us of the benefit of at least 3000 children born to the first generation.

We deal here with births from 1904 to 1950. These, Dr. Loumos divides into two periods. First from 1904 to 1925 and the children considered here have both parents from Greece. The second period which extends from 1926 to 1950 is again subdivided into the following three classes:

A) Children both of whose parents came from Greece.

B) Children whose one parent (usually the father) comes from Greece.

C) Children both of whose parents are American born. This class is the most numerous.

It is impossible to have a complete breakdown of these three classes since the churches themselves never kept records on this, the parent origin count.

Regarding mixed marriages at the beginning the mother was always a non-Greek, and this holds true also during the later years in 85% of such unions. It is also true that during the early period of these mixed marriages the non-Greek mother was very rarely American born. She was an immigrant, too, mostly of Slavic stock. But in the later years all this is changed. The non-Greek mother belongs to many nationalities and is American born.

Statistics show further that during the first period, (1904-1926) the percentage of male births are 110—89% per 100 females where both parents are Greek-born and 11484% from mixed mariages. Likewise during the second period (1926-1950) the percentage is 106—89% where both parents are of Greek stock and 101—40% from mixed marriages, or a total of 108—52% for all-Greek and 105—15% for mixed marriages on a basis of 17,198 births in Chicago.

Should these figures be considered sufficient to warrant a conclusion, it appears then that there is a marked difference in the ratio of male births between the first and second generation Greeks in America. The ratio of the first generation is practically the same as that of the old country. However we see a surprising rise in male births (114—84%) in mixed marriages of the first generation. But remembering the small number of cases considered here, one is tempted to question the practicability of the conclusion. Likewise one is surprised that this percentage of male births should fall so low (101—40%) in mixed marriages of the second generation.

However, one thing is sure. And that is the difference we see in the ratio of male births between the first and the second generation and that in the opinion of Dr. Loumos proves a definite biological change in the Greek race in America. Actually the high ratio of male births in Greece proper compared to that of other nations has been the subject of considerable discussion and research. The normal ratio of such births throughout the world has been found to vary from 103 to 106%, rarely to 107% in favor of the males. In Greece, however, the average percentage is found to be 110%. This ratio rose to 113.32 between 1921-1928 and fell to 109.32 in the following decade. These high percentages led many an investigator to dispute the Greek figures but Dr. Loumos' findings in the Chicago case seem to substantiate these Greek claims.

Report from Athens

By
MAVRA JOAKIMIDES

•

De Gasperi Visits Athens

The visit of the Italian premier in Athens, has been hailed as a turning point in the amicable relations between the two historic nations. Many important meetings took place between the interested parties and each conference brought the two countries closer together. Of cardinal importance was the part Italy is going to play with reference to the new Greek-Turkish-Yugoslav understanding which was consummated only recently.

First Woman Deputy in Greece

Of historic importance is the election to the House of Deputies of the first Greek woman, Helen Skouras. She was elected from Salonica.

This is one more proof of the equality Greek women enjoy in Greek politicis, having won this right after a long and persistent struggle. Greek

HELEN SKOURAS, first woman member of Greek Parliament is sworn to office.

women have always been noted for their patriotic sentiments especially during the wars where they fought alongside the men.

On the occasion of her being sworn as a member of parliament, the president of the Chamber, Mr. Makropoulos congratulated her as the spearhead of the emancipated Greek woman whose services to the nation will be outstanding and full of hope for the future.

The Greek-Turkish-Yugoslav Pact

The most important event of the last three months was the signing of the Greek-Turkish-Yugoslav defense pact which took place in Athens. It was signed by the three foreign ministers, S. Stephanopoulos of Greece, M. Birgi of Turkey, and K. Popoovitchich of Yugoslavia.

This defense pact has been hailed by the NATO Command as a tremendous step for peace in the Balkans. General Papagos, the Greek premier stated to Yugoslav newspapermen that the signing of the pact assures the defense of the Balkans in case of trouble.

Anniversary of Palamas' Death

The tenth anniversary of Palamas' death was observed throughout Greece by literary groups. February 17th, the date of his death was especially marked by many events, such as the laying of a wreath by the Society of Greek Authors on his tomb, while commemorative exercises were held by the oldest literary society "Parnassus" and the employees of the Bank of Greece, where Stratis Mirivilis, the well known writer spoke. Recognized as the greatest Greek poet of many generations, Palamas died while Greece was still occupied by the Nazis. His funeral procession in 1943 became the signal for freedom demonstrations on the part of the people and the intellectuals of occupied Greece.

Clubwomen Reach Athens

Fifteen representatives of the General Federation of Women's Clubs of America headed by Mrs. Oscar A. Ahlgren of Indiana, president of the clubs, passed through Athens on their way back to America from India.

Their mission being the promotion of world peace, their Hellenic sisters received them with great

Members of the General Federation of Women's Club Delegation with their Greek hosts. Mrs. Oscar A. Ahlgren is second from left.

enthusiasm and although they spent only 48 hours in Athens their stay was made worthwhile by hurried conferences and sightseeing.

The Week of the Teacher

Goaded by the National Institute the "Week of The Teacher" was observed for the first time in Greece last March.

The celebration was marked with various exercises throughout the country in which the importance of the teacher as the molder of the youth's character was emphasized.

Athenee Palace

Greek tourism received a shot in the arm with the completion of the new Athenee Palace Hotel which has all the latest conveniences and is considered one of the best in the Near East. The owners, A. Kosmopoulos and S. Damigos, are to be congratulated for this up to date holstery which will serve the Greek capital and help tourists who are accustomed to American standards and look for the best.

THE NEW ATHENEE PALACE HOTEL

The opening of the hotel was the occasion for a social gathering of considerable magnitude wi prominent figures of the political and social world present. The hotel was constructed with the Marshall plan contributing something like one fourth of the cost.

Greek Theatre Honors Xenopoulos

The Greek National Theatre observed the second anniversary of the death of the playwright G. Xenopoulos by producing one of his most beloved plays "Countess Valeraina."

The well known veteran actress M. Kyveli took the main role. She had been the star of many of Xenopoulos' plays in the past.

The modernistic theatre too did not forget this worker of the drama. They produced another of his plays, "Popolaros" at the Mourouris Theatre. This play was staged by K. Mourouris himself and it proved to be a great success.

Independence Day Celebration

American, English and French contingents participated in the customary Greek Independence Day parade in Athens on March 25. The parade itself was quite impressive as the Greek armed forces have been greatly improved recently and seem to be fitted with modern arms.

Ahepa Excursion

This year's Easter excursion to Greece by members of Ahepa, the largest Greek American Fraternal Order, was enthusiastic and one of the best so far.

More than 850 participated in the excursion, mostly Ahepans to be sure, led by the Supreme President of the Order, Mr. Peter Bell, a prominent and conscientious Greek American.

Upon docking, the excursion boat SS Nea Hellas was met by various welcoming committees and the mayors of Athens and Piraeus. There followed various receptions in their honor attended by members of the political world, government officials and the American ambasador, Hon. Piourifoy with his staff.

AHEPANS BRING WREATH FOR TOMB OF UNKNOWN SOLDIER

Special receptions were organized by the Mayoralty Council, the Bank of Greece and the Marathon Water Works Company. The Marathon Water Works lake is one of the most beautiful in the world, lined mostly with Greek marble. Among the excursionists were many second generation Americans of Greek descent who had never seen Greece before. The entire excursion was a success and a big boost to Greek American amity.

ATHENE READERS IN GREECE AND THROUGHOUT THE MIDDLE EAST SHOULD SEND ALL NEWS ITEMS DESTINED FOR THIS COLUMN DIRECT TO OUR ATHENS REPRESENTATIVE:

MAVRA JOAKIMIDES

38 YDRA STREET
ATHENS 8, GREECE

The Honored Guest ANDREW FASSEAS speaks at the Banquet organized in his honor, while Toastmaster LIMPERIS, Governor STRATTON and MRS. ANDREW FASSEAS look on.

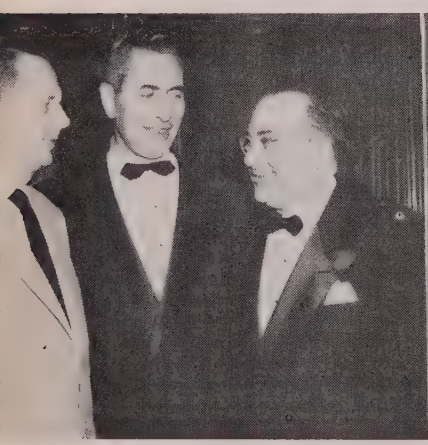
Hon. WILLIAM G. STRATTON, popular Governor of Illinois, eulogizes ANDREW FASSEAS (extreme right) before capacity filled banquet hall.

Chicago Garfield Chapter Honors Distinguished Member

The testimonial dinner which was tendered in honor of Mr. Andrew Fasseas, Assistant Director of Revenue, State of Illinois, by his own Chapter, Garfield Chapter No. 203, at the Congress Hotel, Chicago, May 7, 1953, was certainly one of the most orderly and succesful affairs we have seen in years. It was well planned, expertly handled. Credit, of course, should go to the Garfield Chapter Committee which prepared the whole thing. This committee was made up of Past President James Carambelas, chairman; Past President Peter S. Siavelis, tickets and reservations; President Louis Asimakopoulos of Garfield Chapter; Thomas P. Gianes, Secretary of the Chapter, Attorney George Anos, and Attorney Nicholas S. Limperis, secretary of the committee who also acted as toastmaster on the evening of the banquet.

It was a gala affair and the occasion called for a gala celebration. Hundreds of prominent Chicagoans mostly of Greek extraction, came to honor Andrew Fasseas, who was recently appointed by Governor William G. Stratton to the important office of Assistant Director of Finance of the State of Illinois.

All these friends and admirers of Mr. Fasseas thronged the spacious Gold Room of the Congress Hotel to do him honor and to hear him speak to them. They came to hear the popular Governor William G. Stratton of Illinois who arrived just for this purpose from Springfield to participate in the festivities and to speak about his friend Andrew Fasseas. And they came to hear Richard Lyons, Director of Revenue of the State of Illinois; and other prominent political figures such as Dr. Otto Bettage, Director of Public Welfare, Alderman Charles Fleck,

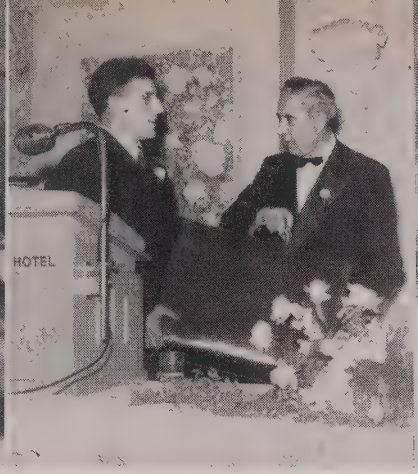


R) GOV. STRATTON, ANDREW FASSEAS, HEN S. SCOPAS, Acting Ahepa President.

Garfield Chapter bigwigs greet GOV. STRATTON. (L to R) PETER S. SIAVELIS, prominent Chicago business man and chairman Tickets and Reservations; CONST. PETROU, acting Consul General of Greece (Chicago); ANDREW FASSEAS, guest of honor; GOV. STRATTON; LOUIS ASIMAKOPOULOS, President Garfield Chapter; STEPHEN S. SCOPAS, acting Ahepa President; and JAMES CARAMBELAS, chairman of the banquet committee.

Snapped at the Banquet headtable: (L to R) SOCRATE SHUKAS, acting Dist. Governor Sons of Pericles; REV GEORGE MASTRANTONIS, Rector of the Assumptio Greek Church and one of the outstanding Gree Orthodox Clerics in America; MISS ADELINE GE KARIS, Grand Treasurer Daughters of Penelope an MRS. JAMES CARAMBELAS.

Chairman NICHOLAS S. LIMPERIS opening the Garfield Banquet ceremonies.



LOUIS ASIMAKOPOULOS, President of Garfield presenting set of Luggage to the guest of honor ANDREW FASSEAS.

MRS. ZOE RUMMEL, Grand Vice-President Daughters of Penelope speaking to the Banquet.

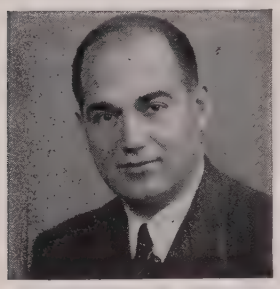
etc., all of whom were there to honor and to speak about Andrew Fasseas, the first Greek American who has been honored with such a responsible position.

Present were others too, equally prominent and distinguished. Stephen S. Scopas, acting Supreme President of the great Order of Ahepa came directly from New York and honored the occasion with an eloquent and inspiring speech. The other branches of Ahepadom were not wanting in ardor or in representation. The 13th District was there with Gov. Sam Skafidas of East Moline, Illinois; Sam Jordan of Waukegan, Lieutenant Governor; Sam Karacostas, Chicago, Secretary; Paul Costulas, Chicago, Treasurer; Louis Vrines, Champaign, Ill., Marshall; Peter Batsakis, Chicago, Athletic Director. Mr. Skafidas spoke.

From the Daughters of Penelope: Mrs. Zoe Rummel, Grand Vice-President who spoke most charmingly; Adeline Geo. Karis, Grand Treasurer; Dina Doudalis, 13th District Governor of the Daughters. The Sons of Pericles came with Socrates Shukas, acting District Governor, and the Maids of Athens with Bunnie Chaconas, District Governor.

The banquet hall was filled to capacity with 600 people in attendance. President Louis Asimakopoulos of the Garfield presented the honored guest Mr. Andrew Fasseas with a set of luggage, a gift from his chapter. The whole affair was terminated in the best of spirit, the enthusiasm of those present being heightened by the radiant friendliness of the ever popular Governor William G. Stratton, who with Mrs. Stratton remained to the end participating of the general joy that seemed apparent all over the hall.

GENERAL VIEW OF THE GARFIELD CHAPTER BANQUET HONORING ANDREW FASSEAS



NEW YORK

By

JOHN BELASCO

•

MORE THAN 25,000 NEW YORKERS of Greek descent took part in the great annual parade along stately Fifth Avenue, March 25, marking the 132nd

At the St. Moritz Hotel reception following the parade: (L to R) Ath. Politis, Greek Ambassador; Mayor Impellitteri of New York; Irene Paul as Miss Independence and Gen. James A. Van Fleet, the parade's marshal.

anniversary of Greek Independence. Police estimated the spectators at 125,000.

Gen. James A. Van Fleet was grand marshal. Among honorary grand marshals were Mayor Vincent

Peter (Prodes) Prodormides, 7 years old, in Greek costume getting the drop on Gen. James A. Van Fleet.

R. Impellitteri; Athanasios Politis, Greek Ambassador to the United States; Lt. Gen. Withers Burress, 1st Army Commander and Manhattan Borough President Robert F. Wagner Jr. For nearly two hours fife and drum corps, costumed marchers and military units stepped past the reviewing stand on Fifth Ave. and 67th St. Among the beautiful floats we should mention those of the Ahepa, the Gapa, the TWA, and those of the Island of Cyprus, the Dodecanese Islands and the Elion society. The one carrying Miss Independence was also outstanding.

THE LACEDAEMONIANS. This issue, being dedicated to the people of Laconia, I found it a fascinating experience going around meeting many of our fellow citizens who trace their origin to that glorious land. The Laconians are also known as Spartans, glorying in the ancient line of famous warriors and statesmen whose exploits have enriched history. Besides over there all roads and hills converge on Sparta with the majestic Taygetus mountains in the background.

I found Laconians pleasant, gifted with a sense of humor and a warm heart. My thanks for their willingness to sponsor this issue.

The Laconian population here has been in the lead ever since 1890. They are an industrious group. They own more restaurants, flower shops and candy stores than any of the other Greek groups in New York. Some of our leading importers and exporters are Spartans. Likewise several shipowners.

Dr. H. J. Chacales and his charming wife to whom I turned for a list of profesional men of Laconian origin for my column, told me there are so many, they couldn't really supply a list off hand. As Dr. Chacales put it, there are probably 300 of them including students and internees. In Brooklyn College there is Dr. N. Cherones, professor of Chemistry, a nationally known scientist, and Prof. Procopios Costas, who teaches classics. In the field of letters best known Laconian is Leonidas Stellakis for years editor of the "Campana". One of our ace reporters and a journalist of note is Demetrios Karabatos of the National Herald. Another "busy bee" reporter is Georgia Stefanakos with the Atlantis. And speaking of newspapermen though not in New York, I should like to mention Nick Dallas, editor of the "Nea California" in San Francisco, a Laconian from Vatika (Demos Vion)) and a member of the mixed council of the archdiocese.

Coming back to New York there is Zanis Marmarinos, a free lance writer now with the Greek Line here. Paul (Derezenis) Denis, a distinguished theatrical writer has been identified with the trade for many years. He is associated with a number of national theatrical and television magazines and has written several books to boot. In the world of music in our communities, the name of George Stratis and his orchestra is well known; Irene G. Manis who sings at the Cathedral has a charming personality. And lest we forget, there is Eleni Bartseri the well known Greek songstress.

Most known among Laconian societies here are "The Lacedaemonians" whose president is Mr. K. Coccoros. "The Vreseon Anavritis Society" oldest in New York, whose president is Mr. S. Sakkas, and the "Spartan Fraternity'. D. E. Sakellaridis, president. All these groups are affiliated with the Pan-Laconian Federation of the United States and Canada.

PETROS MINAKAKIS: This proud old timer who is 93 years old, is truly the patriarch of Laconians, and is well known to our Eastern States for nearly three quarters of a century .When I sought him out, (he was ill in bed) and acquainted him with my mission he was happy to talk to me. He was born at Sohas Sparta in 1863 and arrived here in 1891. He told me he found here several other Spartans who had come to America as far back as 1880. He mentioned E. Doubros, Gerassimos Koumaris, G. Dukas, J. Bougakis and A. Laskaris. In 1900 he went back to Greece to get married. In business he had had an interesting carreer. During the late nineties he was partner in two tiny flower shops. At the beginning of the century he owned three candy stores, considerable real estate and a hotel in Boston. Thus he became one of the wealthiest Greeks then. Immediately he started to organize things for his fellow countrymen. In 1904 he reopened the St. Nicholas Church in Newark. He purchased the early Greek cathedral here in New York and opened the Greek American Institute in the Bronx. In Sparta he erected a gymnasium. In 1928 during the crash he lost heavily but he kept his ever warm heart and that smile which he still possesses.

CHRISTOS (POLYMENEAS) POULOS: As the years pass away many changes are developing in our Greek communities. Aged active members who had organized societies and built institutions are placed aside by good will and new younger handsome personalities take over. One of these is Christos (Plymeneas) Poulos, a cultured individual profficient in both languages. Mr. Poulos impressed me very much with his courage and the way he handles so many social activities and responsibilities. He is chairman of the Federation of Greek Orthodox Communities in our Metropolitan area; Chairman of the Hellenic American Educational Center of Brooklyn soon to be erected. And above all he is Supreme President of the Pan-Laconian Federation with 54 chapters throughout the country and Canada. Mr. Poulos was born at Exohorion Laconias. He came over in 1931 and in 1933 he started the now fabulous CHRISTO POULOS & CO., Inc., whose Glacefruit products are sold in packages all over the country and abroad, doing millions of dollars business yearly. He was married in 1935 to a Spartan maiden and they have a son and two lovely daughters.

NICHOLAS CHAPARAS: Another noted Laconian in the busines world here is Nicholas Chaparas, a native of Sellasia, Sparta. Mr. Chaparas came to America in 1911 and for at least three decades he has been established in busines at 16 Hudson St., New York. He owns the Dry Roast Nut Corp., manufacturing and distributing those lavish assortments of nuts and pitted Persian dates under the trademark "Nutco", sold in such leading department stores as Hammacher Schlemmer Bloomingdale Bros. and B. Altman Co., as well as stores here and elsewhere. He also operates the Sparta Shipping Service from the same address. During the war relief period, Mr. Chaparas received a letter from Queen Fredericka thanking him for relief supplies he sent to Greece gratis. He is an active officer of Gapa and belongs to Spartan societies. He is married to the former Stella Politis and their only daughter, Catherine, besides being a beauty contest winner, is very talented in music and painting.

MISS CATHERINE KOLOKOTRONIS: Our Eastern Communities are proud of Miss Catherine Kolokotronis for her interest in Greek things. She is teaching public school at Queens and during her visit to Greece some years back she taught school there at the Anglo-American school for a spell. In Gytheion where her family hails from, she became a God-Mother. Miss Kolokotronis is liaison officer between the New York City Board of Education and the Greek Embassy in Washington. In this capacity she has been co-ordinator for a course "The Culture and Civilization of Greece" for New York City Teachers for two years. And she will lead a tour of about forty educators to Greece this summer. They will leave on the SS Nea Hellas July 11, and among the historic localities they will visit during the 21 day tour will be Sparta.

MISS THALIA (MIHALAKAKOU) MICHEL, a lovely spirited blue-eyed blonde, Brooklyn-born, is another proud girl of Spartan origin. Her parents hail from Aghio Nikola, Melitinis, Sparta Miss Michel, who is

associated with Pan-American Grace Airways, Inc., visited Greece twice in recent years. "Although in America one feels at home" she says, "and enjoys the conveniences of a modern city, I found Greece a most ideal place for a vacation. One there feels so close to nature, and I never saw so many olive

groves. Snow-covered mount Taygetus beautifies the Laconian scene. It's true that at Gytheion and Sparta where I spent most of my vacation I did not see any of the famous ancient Lacedaemonian warriors as I had fancied, but I found the people kind-hearted and lovers of outdoor life. At Athens one can feel the tempo of a highly mechanized and modern city. But my desire was to visit the Acropolis where I was photographed. Once there all the glorious names and associations one learns at school become alive. I found that most country towns are culturally isolated but these modern Hellenes are trying hard to revive the arts, particularly the theatre, everywhere."

ELENI BARTSERI: Most popular young lady of Spartan origin is our very own Eleni Bartseri, a capable songstress. The only daughter of Mr. and Mrs. George Trougakos, from Sparta, Eleni is New York born and possesses a beautiful and powerful voice which enables her to sing both classic and popular tunes masterfully. She made recordings also which sell here and abroad. She married the well known radio commentator Steve Bartseris, and together they have created an interesting radio program which they produce with an original dialogue slant. It's a sort of a Mr. and Mrs. team-up program, with interesting sidelines on life and bits of humor that please the audience The Bartseris are on the air every Sunday afternoon WLBI 12:30 to 1 P. M. also over WBNX 2:45 to 3:00 P. M. Mr. Bartseris who is in the home furniture business is a native of Larissa, Thesaly.

THEODORE ALEX. BARDY is one of ten children born in the United States to Meletios and Pota Bardunias of Sparta, Greece. Another brother, Charles, is also an attorney associated in practice with his brother Theodore. Another brother, Christos, is president of CHRISTY'S HOME CENTER, Inc., in Astoria, L. I. While attending school, Theodore worked at the Bank of America, 44 Wall St., where he gained invaluable experience. He has been active in civic, political and social work. The late Mayor La Guardia appointed him in 1940 to organize Air Raid Wardens in Long Island He has been chairman of various committees for the election of qualified public servants. He has been a top speaker for many political candidates, and is well known by members of both political parties. He is a past District Marshal and past president of Queensboro Chapter No. 97 of Ahepa. He is a veteran of World War II, and every one predicts a bright future for this gifted speaker and able attorney. He is married to the former Carole Lampeas and they have three charming daughters, Diane 8, Cynthia 5, and Patricia aged 15 months. His hobby is photography.

CHARLES W. PAPPAS: The name of Charles W. Pappas is highly esteemed in the florist world. Mr. Pappas, who was born at Sohas, near Sparta, came here in 1910, and after trying a number of occupations he finally entered the retail flower business in 1930. And he is now the owner of three outstanding flower shops: The Madison Ave. Florist at 59th; the Fellan & Co., at 74th & Lexington, and the

Park Ave. Florist on 52nd St. Each one is beauty itself. He and his Viennese wife have been happily married for many years now. They have two daughters, Eleni anl Anastasia, both married. At his palatial home at Riverside, N. Y., facing the Hudson he has entertained often. Mr. Pappas has devoted much time and energy on behalf of the florist trade. He has served at various times as president of the Greek as well as the Metropolitan Florist Associations. Under his leadership the Annual Florist Ball has become the most outstanding affair of this great metropolis. Recently he was elected 1953 president of the New York Florist Club, largest in the country. For the first time a Greek was elected to this post and it took a dynamic Spartan to do it.

WILLIAM MICHEL. No Greek name is respected more in Brooklyn among the American public than that of the Michels. They are the owners of Michel's

Restaurant, established in 1910 by the late William Michel, an early pioneer whose personality inspired many an immigrant in those days. Brooklyn is a Spartan-going city and this most beloved of all Spartans was a philanthropist who helped build the Greek community there. He was born at Aghios Nikolaos, Sparta, and came to America in 1904. His family name is Michalakakou and his wife (nee Vasiliki Scourby) is also a member of another well established Spartan descended family. Two sons and two daughters were born to them. Alfred and George are still bachelors. Aphrodite is the wife of Nicholas Footiadou who is connected with Michel's Restaurant, and Mary is the wife of Prof. Prokopios Costas who teaches classics at Brooklyn College. This famous Restaurant is managed by the family and is widely patronized. Countless weddings and other functions have taken place in its spacious banquet rooms.

SPYROPOULOS BROTHERS: Another Hellenic name well respected hereabouts is that of the Spyropoulos Brothers, originally from Loggastras, Sparta. They are the owners of the two GEORGE'S RESTAURANTS situated in the heart of the financial district, the Wall Street area. One store is at 68 Broad Street and the other 80 Broad Street. Both are known to have excellent cuisine. The one at 80 Broad Stret has a cocktail lounge, a most inviting atmosphere and a spacious Cafeteria downstairs. Both

(L to R) Mr. and Mrs. Harry Spyropoulos and their daughter Panagiotitsa, and George I. Spyropoulos.

floors are air-conditioned. Harry was married in 1934. Katina, his wife is also of Spartan origin. They have thre children. George, the other brother is a bechelor. They have been sponsoring Athene for many years.

ALEXANDER SCOURBY: Spartans in this country have chalked up succesful careers in theatricals too. The late Lou Tellegen, outstanding screen and Broadway star, though French-born was of Spartan origin.

Likewise the late George Regas of silent films, and his brother, Petros is doing all right in Hollywood. Alexander Scourby, Brooklyn born and of Spartan parentage, has been an actor for nearly twenty years. Recently he has gained rapidly as a leading character actor. He played with Eva Le Gallienne's repertory theatre; in Shakespeare with Maurice Evans and the late Leslie Howard; in "Darknes sat Noon", "St. Joan", "Detective Story" and "Crime and Punishment". In films he played the heavy in "Affair in Trinidad" and in Maureen O'Hara westerns and a "sympathetic jerk" in "Magic Lady." He spent seven years in Radio and has made numerous recordings for the blind, including the Bible. More recently he appears as Lt. Nikias in the current 20th Century-Foox "The Glory Brigade" reviewed elsewhere in this issue.

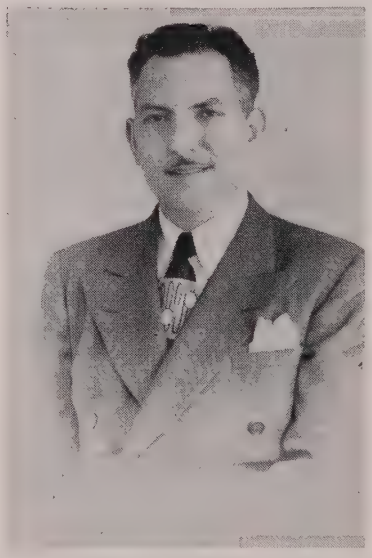
BASIL J. KARABATOS: Another well established Laconian family in Brooklyn is that of Mr. and Mrs. John Karabatos, natives of historic Gytheion. John Karabatos arrived here at the turn of the century. He is the owner of the Apollo Jewelry Co. in New York There are two sons and a daughter in the family. James the eldest is a well trained reporter

and journalist who has done work for both our Greek dailies here. At present he is with the National Herald. Basil, the second son, whose photo appears here is an attorney with offices at 39 Broadway, N Y. He is a member of the New York State Bar and of the Bar at Athens, Greece. He is a graduate of the law schools of both Brooklyn and the University of Athens. During the war he served with U. S. Military Intelligence. He is also the Supreme President of the great Greek American fraternal organization GAPA. Calliope, the talented daughter in the family recently had seen her music composition published under the title "Adios Dolores". Congratulations.

MICHAEL (PATRINAKOS) PARIS: This towering Laconian whose patriotism is known to early Greek Americans is just as active today over Greek activities as he ever was. I know this to be a fact and I have paid my respects to Mr. Patrinakos ever since he and my uncle, the late Pantelis Sioris organized the Greek boy scouts all over the country. Mr. Patrinakos was born in Sparta and in 1911 he emigrated to Washington, D. C., where he turned restaurateur. Married in 1916 they have a son, now a physician in Nebraska and three daughters. Now he is three times a grandfather. Some years ago he wrote "Capitan of the Avenger" a novel which received good reviews. His most creditable effort is probably his coming forward some years ago to organize the Pan-Laconian Feedration of the U. S. and Canada, which today has 54 chapters. He became the first Supreme President of the Federation at the Chicago convention in 1947.

GEORGE J. CHRYSSIKOS, a nationally known Greek American lawyer was born in Zarafona, near Sparta. After graduating from the Greek National Patriarchal School in Constantinople he arrived in this country in 1903. He graduated from the New Jersey Law School at Newark in 1914 and the New York University Law School in 1915. He was admitted to the bars of New Jersey, New York, Washington and the Bar of the Supreme Court of the United States. Since 1915 he has been representing the Royal Consulate of Greece in New York. In 1916 the National Legion of the Greek Warriors of Athens conferred upon him the title of Honorary Member. In 1950 King Paul of Greece conferred upon him a gold decoration and in 1953 the Consular Law Society of New York presented him with a Citation in recognition of his scholarship and intellectual accomplishments and elected him Honorary Fellow of the Society. Mr. Chryssikos has been in active practice of law since 1915 with law offices at 63 Park Row, New York, N. Y.

JOHN APOSTOLAKIS: A visit at the "Clever Idea Corporation" factory in Brooklyn, convinced me that here I was looking at an unusual type of business for a Greek American. The owner, Mr. John Apostolakis, known also as Apostol, guided me through all the floorss of his establishment where countless employees, mostly girls, put together those funny paper souvenirs, masks, hats, and noise makers we associate with parties, Halloween, New Year's Eve., etc This factory is one of the world's biggest and its items are to be found in "5 and 10 cent stores", leading Department stores all over the country under the trade name "Black Cat." Mr. Apostolakis was born at Katavothra, Laconia and he came to America in 1920. He built a most exclusive home in fashionable Short Road. He is married and have two wonderful boys.



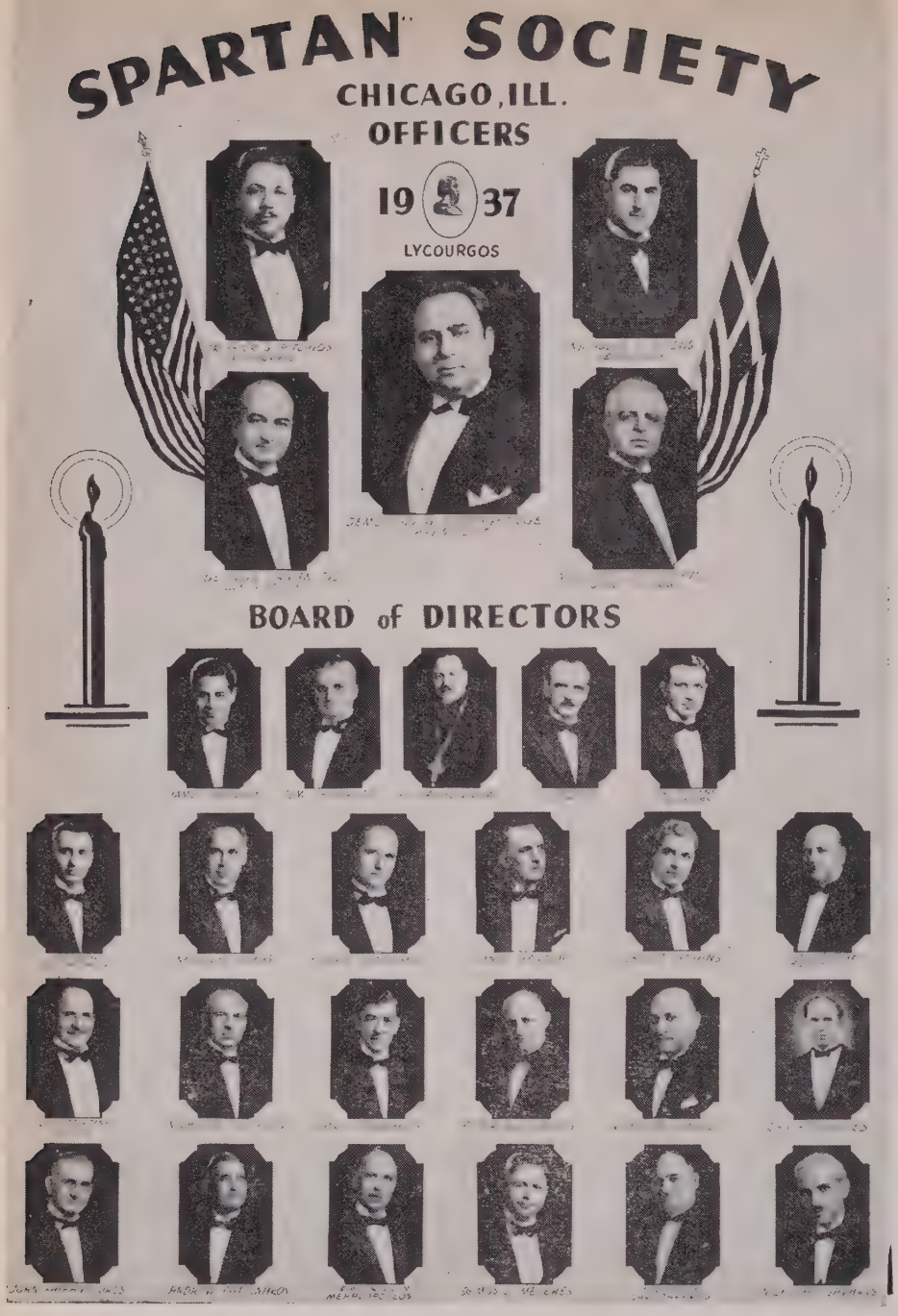
A SHORT HISTORY OF LACEDAEMONIAN ACTIVITIES AND PERSONALITIES IN THE MIDDLE WEST

Lacedaemonians or Spartans as they often call themselves, have been quite active in the middle west, and particularly in the Chicago area ever since Greeks settled in the Windy City, and that means back during the last decade of the 19th century. Some of these Lacedaemonians came with the Columbian Exposition and then they settled in Chicago. Actually Laconians began to arrive in numbers near the end of the century and they with the Arcadians were instrumental in organizing the first Greek community of Chicago that of the Holy Trinity which still is in existence.

The earliest attempt at organization in the middle west was a society of Laconians appropriately called "Thermopylae". Then about 1936 a group of Laconians, some of whom we see in the photograph below, organized the Pan-Laconian Brotherhood of Chicago which later was affiliated with the national organization known today as the Pan-Laconian Federation of the United States and Canada. This organization is still active in Chicago and last year it was the host to the 5th Naitonal Convention of the Pan-Laconian Federation which took place in Chicago. James P. Iatropoulos then president of the local chapter was general chairman of the convention. Louis Canellis, a well known Laconian and a Chicago business man is now President of the Pan-Laconian Brotherhood of Chicago.

A HISTORIC PAN-LACONIAN INAUGURATION PHOTO.
1936 Officers of the Pan-Laconian Society in Chicago taking the Oath according to the Ancient Spartan Custom:

Those in the photo are (L to R Front Row) The Rev. Nikitas Kesses, from Sparta, for decades pastor of the Church of the Annunciation of Chicago which was built mostly by Spartans. Rev. Kesses is one of the most able and popular clerics we have in Chicago. John Kotsovetes, a nobleman of a Spartan, was born in Geraci. G. Diacoumeas, was treasurer of the Pan-Laconian Society. Demetrios Pappageorge was vice-president; Andrew Fasseas, president; W. Simakos, a trustee; the late Louis Atsaves a trustee and the late Rev. D. Golemis for years pastor of St. George in Chicago and one of the best known Spartans in Chicago.

(Second Row): D. Poulakos, well known Chicago busines man; P. Gianakakos, owner of the famous Venice Restaurant in Chicago, an outstanding Spartan; Ath Lapeas, prominent business man and among the owners of the Pantheon Restaurant in Chicago; K. Anastasakis and S. Bourzikos are both active Lacedaemonians.

About 1937 another Lacedaemonian organization was started known as the "Spartan Society of Chicago" and for the first two or three years it was quite active, organizing the colossal Spartan Festivals at the spacious Pilsen Park in Chicago.

The above photographic design was made in 1937 and is supposed to represent the Ephorate and Gerousia of the Chicago Spartan Society corresponding to the Ephorate and Gerousia of ancient Sparta. It is a historic memento however because many of these Spartans are also pioneer Greek Americans who settled in the Chicago area.

Starting then from the top, we have, the President and Founder of the Society, Mr. **D. Pappageorge** whose story follows a little further down. The late **Dr. P. Pitchios** (upper L) a native of Arachova. **Nicholas Ritsos** the well known Chicago attorney (Upper R) whose parents hail from historic Monemvasia. **George Arvaniitis,** born at Vresthena, is a progressive Laconian who has contributed immensely to Greek American education and **Nicholas Protopappas** is the grand old man of the Spartans in Chicago. He is a nationally known weight lifting champion and hails from Yeraki.

Among the Board of Directors in the same photograph, starting (L to R upper row): **James Gregory** of the famous Gregory Brothers theatrical magnates, an active supporter of the Society. **Tom Chamales** who came from Vrondama, a well known business man and a pioneer Chicagoan of Greek descent the late **Rev. D. Golemis,** pastor of St. George, hails from Ai-Gianni, Sparta. **Dr. S. Loumos** from Chrysafa contributes an original scentific study in this issue. **Dr. George Prempas,** a well known physician comes from Vresthena also. **Anastasakis** and **Doxas** both fine Laconians come from Sykia and Sparta respectively. **Savas Panagakos** a progressive business man, who owns a high class Grocerland on the North Side, is a prominent Spartan. His wife, Ellie, is head of the Parochial School of St. George, of which Savas is a trustee. **Panos Ganacas** or **Gianakakos,** has been active in the community for many years both as a business man and as a social factor. He was born at Birniki. **Christ Athans** one of the managers of the Metropolitan Life Insurance Co., is a progresive Spartan. The late **Const. Bookiides** was a pioneer and a florist for years. He too came from Yeraki. **C. Politis** is from Sparta and the late **Nick Pantages** from Geraki. About **Peter Trougakos,** District Governoor of the Pan-Laconians we write on another page. Likewise about **Peter Moundreas** well known manufacturer. **Nicholas Canellis,** a business man has been a social and political leader for many years. He came from Gouves. **John Kotsovetes** of Yeraki was a pillar of Spartan strength; he is now in California. The late **Papandouros** a pioneer came from Magoula. **A Patrinakos** from Sparta. The late **D. Michalopoulos** from Parori. **D. Melehes** well known insurance man from Arachova. **Theodore Christakakos** from Ai-Gianni and **Nicholas Gavaris** from Sparta.

Demetrios Pappageorge

In hunting up material for our Spartan edition, material about midwest Lacedaemonian personalities we decided to visit Mr. Demetrios Pappageorge who as president and founder of the Spartan Society of Chicago, had organized those stupendous, colossal one might say Spartan Festivals at Pilsen Park in Chicago.

We found Mr. Pappageorge in his new real estate offices locatel at 236 N. Clark Street on the fifth floor. There we learned that Mr. Pappageorge's interest in Spartan things dates back to Minneapolis some decades ago, where as a very young man he organized, together with the grand old man, Peter Boosalis, the Society of Niatioton, (that is those who come from the Spartan community known as Niata) since Mr. Pappageorge claims descent from that town on his mother's side. He himself was born in Harakas, also near Sparta. Peter Boosalis, who is still living, is known as the "Yeros Tou Moria".

We also learned that in Minneapolis, Mr. Pappageorge organized the first mixed voices choir in America at the Greek Church there. We should mention here for those of our readers who do not know Mr. Pappageorge, that he has had a long career as a singer and both Mineapolis and Chicago for years acclaimed his artistry and consummate skill. He came to Chicago from Minneapolis in 1924 to continue his musical education and right away he gave his services free and organized the Anthesphoria Musical Festival which was given by the Philomusical Ladies' Society for the benefit of the Greek schools. That same year he became interested in the Ahepa which was a new thing then and together with a few others he founded the first chapter of the Order in Chicago, Chapter No. 46. Pappageorge is a dreamer, and at that time he probably visualized that some day he will see a great Ahepa Home rise in Chicago. I suppose he still hopes to help build an Ahepa Home in Chicago some day.

This Spartan did a lot of things for the Ahepa at that time while he was traveling in the South on behalf of the American Hellenic World, an English written weekly of which he was a higher official. He teamed up with the then Supreme President V. I. Chebithes and together they marched through the South defending the Greek name, he, Pappageorge singing in churches of all denominations, and V. I. making speeches.

Musically, Mr. Pappageorge, upon returning to Chicago, directed the Festival of Apollo, organized the first Chicago male and female Byzantine Choir, and served as choirmaster at the St. Andrews Church for some years. Another Byzantine choir organized by him at the Chicago Annunciation Church broadcast through the facilities of WGN and WENR three times on a national hook-up, as part of the University of Chicago two weeks' Byzantine Exhibit, 1931). In connection with the Exhibit his choir gave a concert at the University which won the eulogies of Chancellor Hutchins.

The Spartan Festivals were unique in that they brought to Pilsen Park in Chicago celebrities and international personalities, including archbishops, generals, and statesmen. Organized by Mr. Pappageorge and sponsored by the Spartan Society of Chicago of which he was the president, these festivals were dramatic presentations of unusual merit. To mention just one case. When the Czechoslovaks on July 2, 1941 held their annual Sokol at the mammoth Soldiers' Field, in the presence of Ambassadors, and generals and the consuls of many nations, Mr. Pappageorge took it upon himself to go there and as a Spartan invite them over to the Spartan Festival which was being held on that same day at Pilsen Park. He addressed the Sokol and greeted them in the name of the Ancient Spartans and told them that, were the Spartans there that day, they would give them the crown of glory. At the end of the Sokol fete the entire retinue of ambassadors, generals, consuls and city officials went over to Pilsen Park to participate in the

DEMETRIOS PAPPAGEORGE

Spartan festivities and the ambassadors and consuls layed a wreath at the tomb of the Unknown Soldier.

Another Spartan Festival was a memorial to the Greek American hero, George Dilboy. The Spartan Society of Chicago is the first Greek American organization which contributed towards the construction of the George Dilboy monument at Hines Hospital, Hines, Ill. Among the first, as the Chicago Tribune reported, which contributed to the Ohio Flood Relief Fund.

Later as president of Ahepa Chapter No. 46 in 1949-50 Mr. Pappageorge revived this important chapter's artistic traditions. The 25th anniversary of the Chapter was celebrated with an Homeric pageant at Pilsen Park, starring George Bourlos where thousands attended, and hundreds of volumes of the best contemporary Greek authors were presented as a gift to the University of Chicago libraries by Chapter No. 46. He also served as District Governor of the Panhellenic Federation.

Mr. Pappageorge married the former Demetra Georges of St. Louis and they have three sons, Homer, Byron and Demetrios, Jr.

THE GREGORYS

JAMES GREGORY

There are two proud Lacedaemonians in Chicago who have distinguished themselves as theatrical magnates, philanthropists and civic leaders. They are S. J. Gregory, and James Gregory, who hail from the historic Laconian town of Vresthena, which has sent to America many of its own sons and daughters to become proud American citizens and good business men.

These two brothers, S. J. and James Gregory, have become a power in the entertainment field and more particularly in the world of the moving picture theatre, because they came into this game with ideas, they initiated new methods of distribution and management, and they won the respect of the trade because of their fair dealing and honesty.

S. J. Gregory, the oldest of the brothers, has for years been known as a man of stamina and perseverence, both traits of his Spartan inheritance, for he is known to be a man not to be awed by adversity. He has weathered storms which would have crushed less adventurous spirits, only to rise to newer heights and in the end to become the power he is in the entertainment field.

In addition to their nationally wide business interests, the two Gregory brothers are also the owners of extensive real estate holdings in and around Chicago running into the millions of dollars. They are also keenly interested in civic and community affairs. They are among the founders and active sponsors of St. Andrews Greek Orthodox Church of Chicago, which anticipates an extensive building program with the proposed erection of a new church edifice and other community buildings. James Gregory in his capacity as leader of the building fund drive in the past was instrumental in collecting considerable amounts towards the fund goal.

The Gregory Brothers have been active also in various patriotic drives during the war; they have given themselves and they have promoted drives for the American Red Cross, the USO, the Greek War Relief, the Community Funds in the various cities they own theatres, and all this they owe to their ancestors, the Spartans, who believed in few words and in deeds.

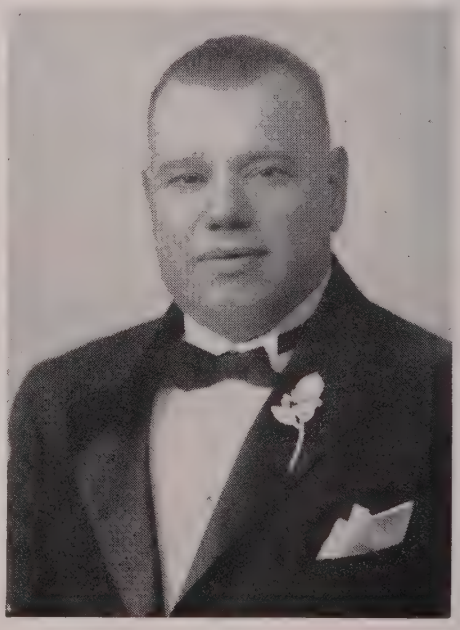
Milton Douvris

Milton Douvris, is the kind of Spartan one meets in books. He is an adventurous spirit who if possible would remake the world in the likeness of the ancient Spartans. It is as if he has walked out of the pages of the book of Lycourgos, a true Spartan, an "Homoios".

Milton Douvris, a florist by trade and an artistic soul by nature of things, has supported every worthwile cause even those causes which by an over-stretching of the imagination you may call artistic. But the "Duke" as they call him has never turned down anyone, and if you visit his store most likely you will find him book in hand delving with avidity into the literary treasures of his forefathers.

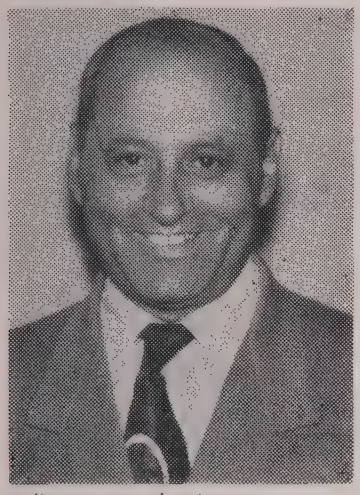
Louis Atsaves

No history of Chicago Lacedaemonians will be complete without writing about Louis Atsaves, born in Kotsathina, Sparta. Louis Atsaves, was a pure Spartan, pure in his sentiments and in his actions. He was a staunch supporter of every Lacedaemonian activity. He came to this country at the age of 12, worked hard, created a profitable business and raised a fine family. He was an example of generosity and the Greek community lost a fine member when he died a few years ago. He was pillar of all worthy causes in Chicago. He is survived by his wife Antonia and his four



well bred and well educated children, George, Christ, Peter and Stella.

Peter D. Gianukos



Outstanding as a business man and a social leader is Peter D. Gianukos of Chicago, born a Spartan.

In Chicago's great produce market where Peter for years now is known as America's apple king, he enjoys a reputation as a man of resourcefulness, daring and ability, three things that have pushed him to the top.

Recently a trade publication ran a story about Mr. Gianukos, how he came to this country when he was 14 with $50 in his pocket, and how today his firm Gianukos & Demos is the big fruit receiveing market in Chicago's South Water Market. Naturally between the year of his arrival and today many events transpired which as a matter of course shaped his career. For one thing, Peter went to school where he studied business and even entered Northwestern University. As early as 1920 when he started with his uncle in the fruit business Mr. Gianukos' one objective in life was to become one of the country's leading fruit distributors, and that's what he is today.

His office is located at 44 South Water Market, and today he handles between 2,000 and 3,000 fruit cars a years, mostly apples. As regards his daring, this same trade publication reports that one season he bought up most of the apples grown in the Northwest. For a while it was a question of whether he would go broke or break even. Luckily for Gianukos the apple market rallied and he got out of the deal without losing any money.

This Spartan is full of enthusiasm and believes in people. He believes in causes too. He is an ardent Ahepan and has given considerable time to the fraternity. A couple of years ago he was president of the oldest Ahepa chapter in Chicago, serving with distinction. He gets behind every activity which tends to help his fellowman. He is a 32nd degree Mason, and loves to attend conventions especially that of the International Apple Ass'n. The Gianukos live in fashionable Evanston, Illinois, where they own an apartment house. Mrs. Peter Gianukos is the former Pota Chacona of Oil City, Penn. They have one son, Jimmy, who now goes to school but who hopes someday to enter the fruit business with his father.

Peter Stefanakos

One of the most active Laconians in the Chicago area is Mr. Peter Stefanakos, a well known and highly respected business man. His real estate office located in the heart of the business district, 82 W. Washingtoon St., is rated as one of the most dependable and efficient in Chicago.

Mr. Stefanakos has served the Pan-Lacanian cause in many capacities and with credit. More recently he was mid-west governor for the Pan-Laconian Federation of the United States and Canada.

Peter Trougakos

The present Governor of the Pan-Laconian Federation for the states of Illinois, Wisconsin and Indiana, is Peter Trougakos, a well known business man and owner of the Century Club, 2810 N. Clark St., Chicago. Mr. Trougakos, who was born in Sparta, is a former president of the Demos-Sparta society and is among the founders of several Pan-Laconian and Spartan groups. He is well liked in Chicago and throughout the district which he serves as Governor of the Federation.

The Ritsos Brothers

The Ritsos Brothers are perhaps unique among Laconian descended professional men in America, in that there are four brothers, all four are lawyers, and all four are members of the same firm, Ritsos & Ritsos, 11 S. La Salle St., Chicago.

They are Jack, Nicholas, Peter and George. Their parents hail from historic Monemvasia, and the family in Greece were prominent in politics and the professions.

Jack the eldest, has been very active in Chicago both as a lawyer and as a community leader. He served as supreme councillor and supreme secretary of the Order of Ahepa. Also as District Governor. He is a past Master of the Hellenic Lodge and has served as president of the St. George Greek Church for a number of years, being thus one of the first of our American born lads to take a prominent part in Church administration affairs.

NICHOLAS RITSOS

Nicholas, the second brother, is likewise noted as an able and learned lawyer who has handled many important cases with thoroughness and effectiveness. He belongs to the Ahepa, the Illinois and Chicago Bar Associations and is developing into a leader among our professional men. Nicholas, of course, like his brothers, is an ardent Spartan and a student of ancient Spartan institutions.

Peter and George, the other two brothers, are equally highly respected in Chicago for their character and profesional ability. Their spacious offices are among the best we have seen and there is no doubt that these four young men are setting a high standard of cooperation and high-minded effort.

Louis Boudouris

Louis Boudouris is a florist of Spartan descent who has been in the Chicago loop for decades and is considered one of the best in the business. His store the Central Floral Co., is located at 177 W. Washington Street and he has served the Greek community with pride and industry as a floral designer and business man. He and his sister, Mrs. Gianopoulos, are proud Spartans, and they take an active interest in our social functions being constant supporters of all worthy causes.

GREETINGS TO ALL

LACEDAEMONIANS

FROM

Pan-Laconian Progressive Brotherhood of Chicago

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THEODORE CATRANIS, Vice-President
GUST MENEGAS, Treasurer
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Peter Nicholas

Peter Nicholas, president of the Mani Society, hails from historic Kardamili, celebrated for its virgin pressed olive oil Mr. Nicholas is one of our best known business men, and has been active in Laconian affairs for many years. He has contributed generously to all worthy causes and has been one of the leaders of the community in promoting the social and educational aims of the Greek American population. Mr. Nicholas is the owner with his brothers of the Dilboy Gardens Night Club and the Dilboy Steak House located at Western Ave. and Cermak Road in Chicago. He has been an ardent supporter of all Laconian activities.

James Cosmos

There is no better Spartan than James Cosmos who was born at Vassara, and has been in business in Chicago for many years. At present he runs a news stand at the Northwestern Railroad Station. Cosmos has been very active in all Vassara and Spartan affairs, and has served the community diligently whenever his services were required.

The Theodore Catranis Family

(L to R) PENELOPE, PAULA, NICHOLAS, CHRYSANTHE and THEODORE. (This photo was taken in 1945).

Here is a typical family of Spartan descent. Mr. Theodore Catranis was born in Zarafona and is a florist by trade. His wife Chrysanthe was born in Magoula, Sparta. Nicholas the son received some time ago the American Legion medal and citation before the Chicago City Council and Paula, their daughter has a talent for art. As a matter of fact her drawings and paintings were sent to a Pittsburgh exhibit by her school. Theodore is vice-president of the Pan-Laconian Progressive Association of Chicago, a trustee of the St. George Church, and belongs to the Ahepa, the Hellenic Post of the American Legion and the George Dilboy Chapter of DAV.

VENETIANS SURRENDERING KARDAMILIS TO THE GREEK GUERILLA CHIEF TROUPAKIS IN 1761.

Evans Carvell

The photograph above was given to us by our well known Laconian Evans Carvell, who also was born in Kardamilis, Laconia. Mr. Carvell is an old time Chicago business man, and this writer visited him many times in the fine restaurant he had in the Wilson Avenue district years ago.

Evans Hart

Recognized throughout the middle west as an expert in the florist field, Evans Hart (Evangelos Hartoularas) was born in Sparta, and is now vice-president of Mangel Florist & Co. of Chicago which has six exclusive stores and one Greenhouse. When he first came to America, Mr. Hart worked for Marshall Field & Co. and in 1926 he entered the flower business. Mr. Hart was educated in Sparta and was planning to study law. He served in the Greek army for a number of years.

Gust Menegas

Another enthusiastic Laconian is Mr. Menegas, well known Chicago business man, owner of the White House Restaurant, 803 W. North Ave. He was born in Skala, Sparta, and is at present treasurer of the Pan-Laconian Brotherhood of Chicago.

★

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Peter Moundreas

Peter Moundreas of Calamata, is a Laconian who has been identified with Chicago Greek American activities for decades. As a business man and a social factor he ranks high. He is also well known in Greece where his family is engaged in the shipping industry.

Mr. Moundreas and his charming wife Mae have been well liked by the community here all these years because of their enthusiasm in serving various causes and because of their friendly attitude and cooperation in community things. They themselves have made the supreme sacrifice and have given a hero to our American fatherland, in the name of their only child, the late Captain Thomas Moundreas who fell on historic D-day in Normandy. A hero worthy of his noble parents and his glorious country.

Mr. Moundreas has been an active participant in organization activities. He is an old and ever-loyal Ahepan, Chapter 94: a 32-degree Mason and

MOUNDREAS' PICTURESQUE BIRTHPLACE "TRAHILA"

served the Hellenic Lodge as master in 1939; his skill in boating has been demonstrated time and again with his outstanding performances in the annual "Daily News" regatta. Commissioned Commander of the United States Coast Guard Auxiliary of the 9th District he received this communication from Hilmar W. Boesel, Commodore of the 9CGD Auxiliary:

Through the use of your cruiser MAE M II, the auxiliary was able to establish an effective patrol, and had the occasion arisen, you can be sure, that Auxiliary would have been able to meet any emergency. Let me assure you that you, through your efforts, not only were of service to the Coast Guard, but to your fellow yachtsmen as well."

Captain Joseph V. Day of the Division XX of USCGA wrote in the same spirit.

Mr. Moundreas is one of the outstanding members of the Diversey Yacht Club, United States Power Squadrons, and Lake Michigan Yachtsmen's Association. His place of business is located at 626 S. Halsted Street, where he is part owner of the Store Equipment Company, builders of many modernistically designed stores in Chicago and Suburban towns.

Louis Canellis

Mr. Louis Canellis, the able and amiable president of the Pan-Laconian Brotherhood of Chicago, is a well known business man, and he has served the Laconian societies and the Chicago communities for many years. His aim is to bring into the organization all Laconians in the Chicago area and he is working hard to that end. His charming wife, too, Mrs. Bertha Canellis is active in women's clubs, and she served as president of the Pan-Laconian Ladies auxiliary

Mr. Canellis is the owner of two up to date laundries. The Marquette Laundry, 2412-14-16 W. 69th St. and the Bridgport Laundry, 1028 W. 31st. St., both in Chicago. He has been in the laundry buiness for many years and is respected by the trade as one who has mastered this business.

Tom Theodoropoulos

Tom Theodoropoulos, an ardent Spartan is descended from Pellana, the ancient capital of the Spartan plain. He is in the packing business with his brother-in-law, James Patitsas, and his father-in-law, Nicholas Klikas. They operate the Halsted Packing House, 736 S. Halsted St., Chicago, which was founded many years ago by Mr. Klikas.

★

Attorney James Iatropoulos

a former President of the Panlaconian Brotherhood of Chicago has recently won an appointment at the Revocation Office Dept. of Revenue, State of Illinois.

LACONIA

(Continued from Page 17)

Amphisthenes, son of Amphicles, son of Agis, when they found the image straightway became insane. Secondly, the Spartan Limnatians, the Cynosurians, and the people of Mesoa, and Pitane, while sacrificing to Artemis, fell to quarreling, which led also to bloodshed; many were killed at the altar and the rest died of disease. Whereat an oracle was delivered to them, that they should stain the altar with human blood. He used to be sacrificed upon whomsoever the lot fell, but Lycurgus changed the custom to a scourging of the lads, and so in this way the altar is stained with human blood. By them stands the priestess, holding the wooden image. Now it is small and light, but if ever the scourgers spare the lash because of a lad's beauty or high rank, then at once the priestess finds the image grow so heavy that she can hardly carry it. She lays the blame on the scourgers, and says that it is their fault that she is being weighed down. So the image ever since the sacrifices in the Tauric land keeps its fondness for human blood. They call it not only Arthia, but also Lygodesma **(Willow-bound,** because it was found in a thicket of willows, and the encircling willow made the image stand upright. Not far from the Orthia is a sanctuary of Eileithyia. They say that they built it, and came to worship Eileithyia as a goddess, because of an oracle from Delphi.

The Lacedaemonians have no citadel rising too a conspicuous height like the Cadmea at Thebes and the Larisa at Argos. There are, however, hills in the city, and the highest of them they call the citadel. Here is built a sanctuary of Athena, who is called both City-protecting and Lady of the Bronze House. The building of the sanctuary was begun, they say, by Tundareus. On his death his children were desirous of making a second attempt to complete the building, and the resources they intended to use were the spoils of Aphidna. They too left it unfinished, and it was many years afterwards that the Lacedaemonians made of bronze both the temple and the image of Athena. The builder was Gitiadas, a native of Sparta, who also composed Dorian lyrics, including a hymn to the goddess. On the bronze are wrought in relief many of the labours of Heracles and many of the voluntary exploits he successfully carried out, besides the rape of the daughters of Leucippus and other achievements of the sons of Tyndareus. There is also Hephaestus releasing his mother from the fetters. There are also represented nymphs bestowing upon Perseus, who is starting on his enterprise against Medusa in Libya, a cap and the shoes by which he was to be carried through the air. There are also wrought the birth of Athena, Amphitrite, and Poseidon, the largest figures, and those which I thought the best worth seeing. There is here another sanctuary of Athena; her surname is the Workers. As you go to the south portico there is a temple of Zeus surnamed Cosmetas **Orderer),** and before it is tomb of Tyndareus. The west portico has two eagles, and upon them are two Victories. Lysander dedicated them to commemorate both his exploits, the one was off Ephe-

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sus, when he conquered Antiochus, the captain of Alcibiades, and the Athenian warships; and the second occurred later, when he destroyed the Athenian fleet at Aegospotami.

On the left of the Lady of the Bronze House they have set up a sanctuary of the Muses, because the Lacedaemonians used to go out to fight, not to the sound of the trumpet, but to the music of the flute and the accompaniment of lyre and harp. Behind the Lady of the Bronze House is a temple of Aphrodite Areia **(Warlike).** The wooden images are as old as any in Greece. On the right of the Lady of the Bronze House has been set up an image of Zeus Most High, the oldest image that is made of bronze. It is not wrought in one piece Each of the limbs has been hammered separately; these are fitted together, being prevented from coming apart by nails. They say that the artist was Clearchus of Rhegium, who is said by some to have been a pupil of Dipoenus and Scyllis, by others of Daedalus himself. By what is called the Scenoma **(Tent)** there is a statue of a woman, whom the Lacedaemonians say is Euryleonis. She won a victory at Olympia with a two-horse chariot.

By the side of the altar of the Lady of the Bronze House stand two statues of Pausanias, the general at Plataea. His history, as it is known, I will not relate. The accurate accounts of my predecessors suffice; I shall content myself with adding to them what I hear from a man of Byzantium. Pausanias was detected in his treachery, and was the only suppliant of the Lady of the Bronze House who failed to win security, solely because he had been unable to wipe away a defilement of bloodshed. When he was cruising about the Hellespont with the Lacedaemonian and allied fleets, he fell in love with a Byzantine maiden. And straightway at the beginning of night Cleonice—that was the girl's name—was brought by those who had been ordered to do so. But Pausanias was asleep at the time and the noise awoke him. For as she came to him she untintentionally dropped her lighted lamp. And Pausanias, conscious of his treason to Greece, and therefore always nervous and fearful, jumped up then and struck the girl with his sword. From this defilement Pausanias could not escape, although he underwent all sorts of purifications and became a suppliant of Zeus Phyxius **(God of Flight),** and finally went to the wizards of Phigalia in Arcadia; but he paid a fitting penalty to Cleonice and to the god. The Lacedaemonians, in fulfillment of a command from Delphi, had the bronze images made and honour the spirit Bountiful, saying that it was this Bountiful that turns aside the wrath that the God of Suppliants shows because of Pausanias.

Near the statues of Pausanias is an image of Aphrodite Ambologera **(Postponer of Old Age),** which was set up in accordance with an oracle; there are also images of Sleep and of Death. They think them brothers, in accordance with the verses in the **Iliad.** As you go towards what is called the Alpium is a temple of Athena Ophthalmitis **(Goddess of the Eye).** They say that Lycurgus dedicated it when one of his eyes had been struck out by

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Alcander, because the laws he had made happened not to find favour with Alcander. Having fled to this place he was saved by the Lacedaemonians from losing his remaining eye, and so he made this temple of Athena Ophthalmitis. Farther on from here is a sanctuary of Ammon. From the first the Lacedaemonians are known to have used the oracle in Lybia more than any other Greeks. It is said also that when Lysander was besieging Aphytis in Pallene Ammon appeared by night and declared that it would be better for him and for Lacedaemon if they ceased from warring against Aphytis. And so Lysander raised the siege, and induced the Lacedaemonians to worship the god still more The people of Aphytis honour Ammon no less than the Ammonian Libyans.

The story of Artemis Cnagia is as follows. Cnageus, they say, was a native who joined the Dioscuri in their expedition against Aphidna. Being taken a prisoner in the battl eand sold into Crete, he lived as a slave where the Cretans had a sanctuary of Artemis; but in course of time he ran away in the company of the maiden priestess, who took the image with her. It is for this reason that they name Artemis Cnagia. But I am of opinion that Cnageus came to Crete in some other way, and not in the manner the Lacedaemonians state; for I do not think there was a battle at Aphidna at all, Thesus being detained among the Thesprotians and the Athenians not being unanimous, their sympathies inclining towards Menestheus. Moreover, even if a fight occurred, nobody would believe that prisoners were taken from the conquerors, especially as the victor was overfhelming, so that Aphidna itself was captured.

I must now end my criticisms. As you go down to Amyclae from Sparta you come to a river called Tiasa. They hold that Tiasa was a daughter of Eurotas, and by it is a sanctuary Graces, Phaenna and Cleta, as Alcman calls them in a poem. They believe that Lacedaemon founded the sanctuary for the Graces here, and gave them their names. The things worth seeing in Amyclae include a victor in the **pentathlon,** named Aenetus, on a slab. The story is that he won a victory at Olympia, but died while the crown was being placed on his head. So there is the statue of this man; there are also bronze tripods. The older ones are said to be a tithe of the Messenian war. Under the first tripod stood an image of Aphrodite, and under the second an Artemis. The two tripods themselves and the reliefs are the work of Gitiadas. The third was made by Callon of Aegina, and under it stands an image of the Maid, daughter of Demeter. Aristander of Paros and Polycleitus of Argos have statues here; the former a woman with a lyre, supposed to be Sparta, the latter an Aphrodite called "beside the Amyclaean." These tripods are larger than the others, and they were dedicated from the spoils of the victory at Aegospotami. Bathycles of Magnesia, who made the throne of the Amyclaean, dedicated, on the completion of the throne, Graces and an image of Artemis Leucophryene. Whose pupil this Bathycles was, and who was king of Lacedaemon when he made the throne, I pass over; but I saw the throne and will describe its details. It is sup-

ported in front, and similarly behind, by two Graces and two Seasons. On the left stand Echidna and Typhos, on the right Tritons. To describe the reliefs one by one in detail would have merely bored my readers; but to be brief and concise (for the greater number of them are not unknown either) Poseidon and Zeus are carrying Taygete, daughter of Atlas, and her sister Alcyone. There are also reliefs of Atlas, the single combat of Heracles and Cycnus, and the battle of the Centaurs at the cave of Pholus. I cannot say why Bathycles has represented the so-called Bull of Minos bound, and being led along alive by Theseus. There is also on the throne a band of Phaecacian dancers, and Demodocus-singing. Perseus, too, is represented killing Medusa. Passing over the fight of Heracles with the giant Thurius and that of Tyndareus with Eurytus, we have next the rape of the daughters of Leucippus. Here are Dionysus, too, and Heracles; Hermes is bearing the infant Dionysus to heaven, and Athena is taking Heracles to dwell henceforth with the gods. There is also Peleus handing over Achilles to be reared by Cheiron, who is also said to have been his teacher. There is Cephalus, too, carried off by Day because of his beauty. The gods are bringing gifts to the marriage of Harmonia. There is wrought also the single combat of Achilles and Memnon, and Heracles avenging himself upon Diomedes the Thracian, and upon Nessus at the river Euenus. Hermes is bringing the goddesses to Alexander to be judged. Adrastus and Tydeus are staying the fight between Amphiaraus and Lycurgus the son of Pronax. Hera is gazing at Io, the daughter of Inachus, who is already a cow, and Athena is running away from Hephaestus, who chases her. Next to these have been wrought two of the exploits of Heracles—his slaying the hydra, and his bringing up the Hound of Hell. Anaxias and Mnasinous are each seated on horseback, but there is one horse only carrying Megapenthes, the son of Menelaus, and Nicostratus. Bellerophontes is destroying the beast in Lycia, and Heracles is driving off the cows of Geryones. At the upper edge of the throne are wrought, one on each side, the sons of Tyndareus on horses. There are sphinxes under the horses, and beasts running upwards, on the one side a leopard, by Polydeuces a lioness. On the very top of the throne has been wrought a band of dancers, the Magnesians who helped Bathycles to make the throne. Underneath the throne, the inner part away from the Tritons contains the hunting of the Calydonian boar and Heracles killling the children of Actor. Calais and Zetes are driving the Harpies away from Phineus. Peirthous and Theseus have seized Helen, and Heracles is strangling the lion. Apollo and Artemis are shooting Tityus. There is represented the fight between Heracles Theseus and the Bull of Minos. There are also represented the wrestling of Heracles with Achelous, the fabled binding of Hera by Hephaestus, the games Acastus held in honour of his father, and the story of Menelaus and the Egyptian Proteus from the **Odyssey.** Lastly there is Admetus yoking a boar and a lion to his chariot, and the Trojans are brining libations to Hector.

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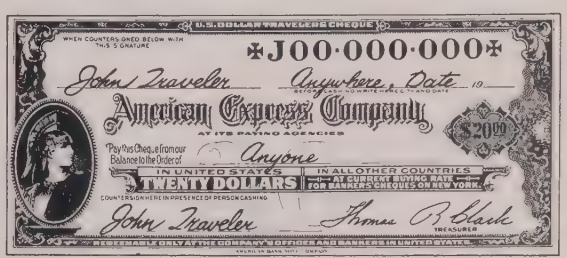
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BOOKS

By C. J. LAMPOS

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A DELUGE OF GREEK BOOKS

The popularity of Greek things and their ever renewed and abiding influence on modern times are amply substantiated by the avalanche of books which has struck this department in recent weeks. To clear away his desk, his dresser, and his bedside table and to make certain of retaining his devoted but practical spouse your reviewer is compelled to "get rid" of these books, reviewingly speaking, as quickly as possible.

Four of them are on Homer. Two are not new books and come from Cornelia Steketee Hulst frequent contributor to ATHENE. One is her own HOMER AND THE PROPHETS (Open Court Publishing Co. 1925. 89 pp.), the main thesis of which is that the Greeks, because of Homer, had a higher morality and a more humane justice than Israel. "If there was a pagan-prophet and herald of Christianity," she concludes, "it was not Virgil, but Homer." A most excellent study which is still packed with fresh interpretation despite the passage of a generation of busy Homeric research.

The other book is HOMER AND HIS INFLUENCE by John A. Scott (Marshall Jones Co. 1925. 169 pp.), which deals with the double mystery of Greek literature — the mystery of the creation and the mystery of the preservation of the Homeric poems — and with Homer's broad and deep influence on Greece and the peoples and times since. Of the role of Homer in forming the Greek people, the author says: "No other great people has been so much the creation of a single person, and he was to the Greeks their lawgiver, teacher and poet, combining in himself the characters of Moses, David, and the prophets." And Professor Scott concludes that "Hellenic influence is in no small measure the influence of Homer."

The two new books on Homer were both originally presented in the form of lectures. In THE POET OF THE ILIAD (Cambridge University Press. New York. 1952. 102 pp. $4.00) H. T. Wade-Gery states that Homer was an actual person, that he lived in the 8th century B.C., that he wrote THE ILIAD substantially as we have it, that he invented, composed and fathered his own great poem without the use of traditional poetry or predecessors (including its technique and its theology), that he used writing as an aid to composition and himself transferred the poem from his mind to paper, and that the Greeks developed their alphabet as a method of making record of verse. The English professor admits that he cannot prove these points, but he believes that they can be assumed. This reviewer has a shelf of Homer books, but here is the first one to his knowledge which contains the belief that the poet set down his verse in writing.

The other book covers a wider field, but here is another eloquent discussion of the great humanism of the Greeks. It is FROM HOMER TO MENANDER by L. A. Post (University of California Press. Berkeley, California. 1951. 333 pp. $3.75). The author affirms that the Greeks did not advocate art for art's sake. They were impelled but definitely by more living and human forces. Thus, he discusses the moral power of Homer, the social consciousness of Aeschylus, the faith of Sophocles, and the various forces behind the other poets of Greece. This is a book of solid and sound interpretations a book which gives us new master-keys whereby we can open the doors to the superb treasures of Greek literature and life.

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The next four books deal with four great phases of Greek history. The first is GREEK HISTORICAL THOUGHT by Arnold J. Toynbee (A Mentor Book. New York. 1952. 208 pp. 35c), originally issued in 1924 but now presented in pocket form for mass distribution. This noted modern historian translates the "Prefaces" of the Greek historians, then he adds other selections on their thought or method. This is a storehouse for the modern historian or any student of history and life. "In essence," Toynbee sums up, "the historical experiences which wrung these thoughts out of Greek souls are akin to the experiences through which we ourselves have been passing."

Athens has commanded the lion's share of the admiration and study of later times and Sparta is invariably cast in the role of villain in the Peleponnesian War. But it was Athens that had been kicking the other cities about, and it was Sparta that had come to their defense. A rare and much-needed study of that strange, militaristic people who deliberately turned away from the Greek pursuit of cultural things is SPARTA by H. Michell (Cambridge University Press. New York. 1952. 348 pp. $7.00). This is fine, detail-packed characterization of the Spartans, their organization their ticking, and their fate. It gives their faults, but it also gives "the temperance and orderliness, the facility and placidity, the magnanimity and discipline, the courage and endurance, and the toil-loving, success-loving, honour-loving spirit of the Spartans." No Greek library can be without this book, and, furthermore, it will be of great help to anyone who wishes to keep abreast of past and present history. For we learn without surprise that "much excellent material can be found in German doctorat dissertations"—Which fact helps us to understand what makes the Germans tick, too.

The next two books are also extremely invaluable and permanent. HELLENISTIC CIVILIZATION by W. W. Tarn and G. T. Griffith (distaributed by Longmans, Green & Co. New York. 1952. 372 pp. $4.75) was first issued by Professor Tarn in 1927. This is the third edition revised with the help of Professor Griffith. Both are English scholars. It not only treats the history of the Greek cities, Asia, Egypt, and the long arm of Rome from the death of Alexander the Great in 323 to the establishment of the Roman Empire by Augustus in 30 B.C., but it also gives little known information on trade and exploration, literature and learning, science and art, philosophy and religion. The incessant and senseless wars are sickening, and the authors are led to observe: "But it must be remembered, in talking about freedom, that Greeks too often meant by it merely freedom to destroy each other." Far more interesting are the sections on the attempts to Hellenize the Jews and the development of the idea of immortality among Greeks and Jews. The authors conclude that both supplied only the longing. None of the Hellenistic creeds was based on love of humanity; none had any message for the poor and the wretched, the publican and the sinner. "Those who laboured and were heavy laden were to welcome a different hope from any which Hellenism could offer." This book is most important and fascinating because our modern world, so far it is based on Greek ideas and things, is rather based on the civilization of these three centuries than on that of Classical Greece.

(To be continued)

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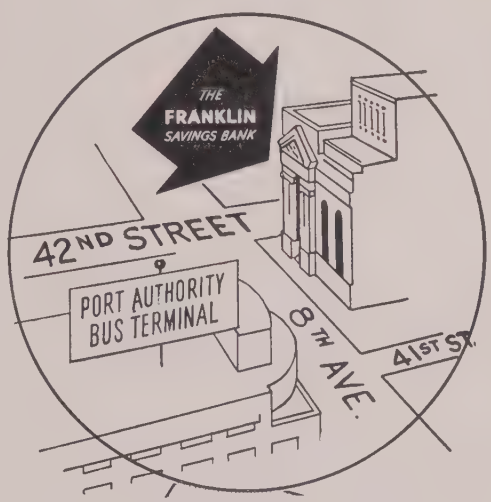

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THE TASK OF OUR GREEK ORTHODOX CHURCH

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—Galatians 6:10.

Recently OLOGOS issued a pamphlet on "The Task of Our Orthodox Youth"—this task being, in our opinion, to translate Christ, the Living God, into the Jesus of the 20th century, Who will give us not only salvation but more abundant life as well. Now, in turn, what is the task of our Church in this clashing fear-ladened world of today?

Though the first Greek church in America was built as far back as 1867 in New Orleans, the history of our American branch of the Greek Orthodox faith comprises only three generations—the two which have just passed and the one upon which we are now entering. We are a new Church here, and our history is most interesting because of its great constructive achievements and because of its even greater promise. Let us trace it for a moment.

The first immigrants of our faith soon banded together to form religious communities in scattered parts of America. They bought some old or unwanted church in their locality much before even a handful of them had a sound business or a home of their own. Invariably they had to borrow money in order to make vital repairs, for often these old churches did not face the East! Then, as the population of each community increased and the business enterprises of its members prospered, the communicants began to enlarge their modest church or to erect an entirely new one. Many of the latter are magnificent edifices.

Without fear of exaggeration, these new churches are among th finest of any religious denomination in the United States. Indeed, in the financial idiom of today, a number of them are million-dollar projects. With their domes and huge structures and their antique interiors as well, they will be show-pieces of architecture in America for generations to come.

The primary and all-consuming task of our Church in these two generations has been to erect its physical plants. All too frequenty, because of the great urgency to get these half finished structures completed and to have the flock sheltered in an adequate Sanctuary of the Lord, the emphasis of both its clergy and its communicants has seemed to be too money-minded. All too frequently, the most important part of the Sunday and the special holiday services, to the priest and the trustees, has been the collection—or rather, the several collections—of desperately needed funds.

And who of us has not been repelled by the conspicuous trays of money in the narthex? But there has been many a weather-beaten shell of a church; there has been many a threat by the money-lenders.

These have been the growing-pains of an organism transplanted from poverty-stricken and poorly educated lands to a new and vital nation. Not without misgivings and protest have our people struggled to adjust themselves—to preserve themselves and their great heritage—in this all too fasting-moving and free world.

Yet in the space of two generations, in the 50-odd years since the turn of the century, the Greek-speaking Orthodox people alone have erected nearly 400 churches in every state and section of the nation. Most of these communities have a school, too.

This achievement is indeed more than admirable, but the cost has also been great. The Church has, in the eyes of many, risked its spiritual and intimate relationship with its communicants. Stone, lumber, and money have received a priority over human

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service, even over Christian charity. Pastors and trustees have been forced to stress the paying of this or that construction bill rather than to succor widows, orphans, and the aged.

Now, however, we are entering a period when the Church, having completed most of its physical plants and adorned them superbly as well, can return to its more direct services to its peope. They have responded with enthusiasm to the needs of the Church; it is now the task of the Church to respond with knowledge, skill, and leadership to the needs of its people.

Since the earliest beginnings of the Christian faith in Orthodox lands, it has been the Church which has promoted charity and welfare services to the needy and the unfortunate. It has continuously erected hospitals, orphanages, and like protective shelters. The major expenditure of the Patriarch of Constantinople has always been in this field. Even during the barbarian occupations, this work continued. In fact, at such times only the Church had the skill, resources, and courage to meet these needs of its people. The Church has never forgotten the urging of the Apostle Paul:

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

And in this newest of its territories, the Church has often assisted its needy members in spite of its own overwhelming financial problems. The time has come when its great rallying point, its resources, and its leadership must—and will—be used on an ever increasing scale in welfare case work and in community solutions of the needs of its people.

That its communicants want the Greek Orthodox Church to engage in this work is proven by the fact that hardly a day passes here at our church without a visit from a member in desperate need—a mother seking help and advice for herself and family from unbearable conditions caused by a drinking husband, another seeking a place for her orphans, a parole violator or the parents of a delinquent youth beseeching the warm mantle of their church, and that most tragic and pathetic of minority needs —older people in desperate quest of a roof under which to pass their twlight years.

"I love to perform the Sacraments," said our weary pastor recently, "but my greatest satisfaction comes when, somehow or some way, I manage to help or comfort any of these people."

Recognizing that the hearts and souls of its people cannot be in peace with God and men when their minds and bodies are sorely distressed the Greek Orthodox Church is rallying to their cry. This is its new task, and Archbishop Michael is now co-ordinating the opening phases of a well-planned and sweeping social welfare program.

Its first step will be the establishment of a Home for the Aged, under the auspices of the Archdiocese, by a Chicago committee of clerics and laymen. As more than half of such Homes in the nation are sponsored and operated by church groups and as the needs of our aging Greek Orthodox population are tragically desperate, this step will be both appropriate and wise.

Further details will be announced in the near future.

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We were especially impresed by his beautiful poem entitled "Immortal Greece" and we hope to be able to publish it in some future issue.

"Love and War" has been published by the William Frederick Press, 313 West 35th Street, New York 1, N. Y., and sells for three dollars.

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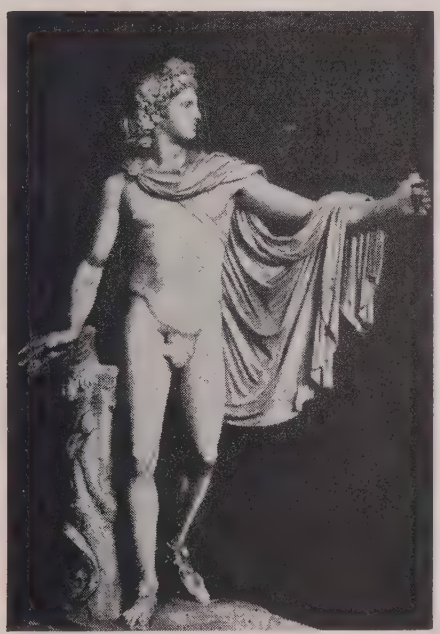

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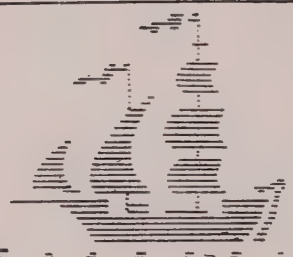

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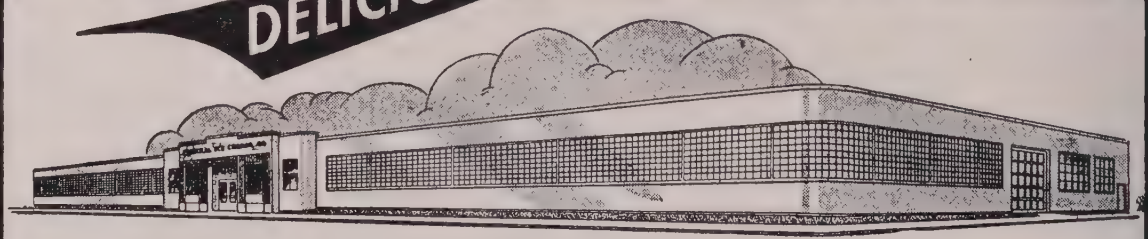

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